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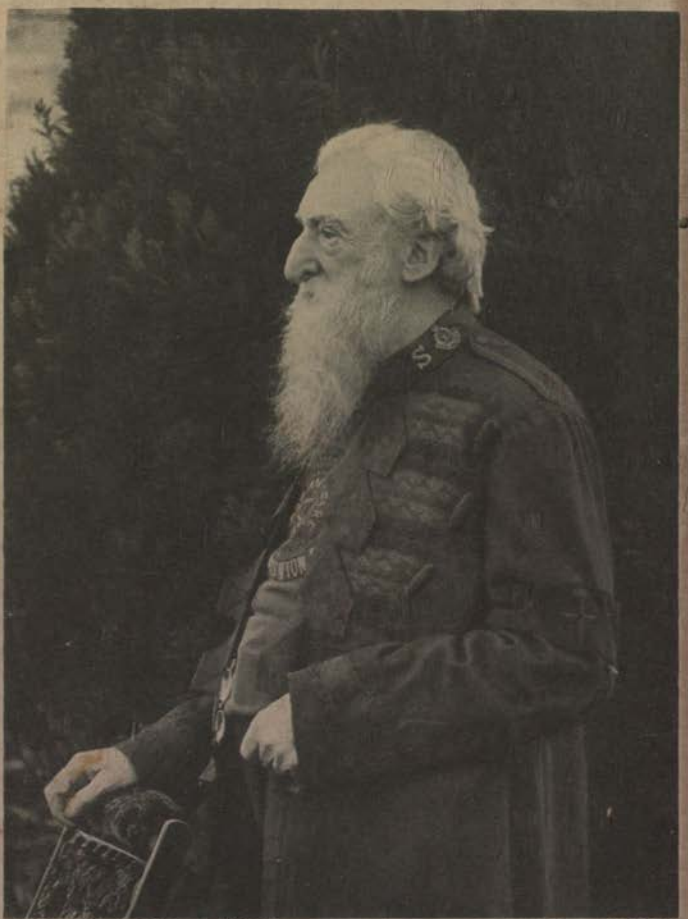

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William Booth

THE PROPHET OF THE POOR

THE LIFE-STORY OF GENERAL BOOTH

BY

THOMAS F. G. COATES

AUTHOR OF "LORD ROSEBERY: HIS LIFE"; "SIR GEORGE WHITE, THE HERO OF LADYSMITH"; "HECTOR MACDONALD"; "MARIE CORELLI, THE WRITER AND THE WOMAN," ETC.

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PREFATORY NOTE

THE SALVATION ARMY, PRESENT AND FUTURE

GENERAL BOOTH is great in good works and in years. His life-story is that of a man and a Christian, who, with an absorbing love for his fellow-men who suffer, has laboured successfully and unceasingly as an apostle of Christ to make good men and women of those he correctly described as the "submerged tenth." For more than half a century this modern messenger of the Master Christ has toiled, and, though entitled to rest, his courageous and indomitable spirit still cries out for more work among the world's poor, those he loves best. For the world's good this servant of humanity is maintained in health and strength to lead and guide and inspire by his example the ranks of the wonderful army of social reformers which he organised and continues to direct. Scorned and scoffed at for many years, he has lived to see his critics silenced by a world-wide recognition of the work so well done.

Sovereigns and statesmen have delighted to do him honour. First among those to proclaim publicly his merit have been King Edward and Queen Alexandra, the citizens of London and of his native town of Nottingham. The life-story of this venerable servant of humanity is well worth the telling; and I am glad that I am able to tell it with the approval and assistance of those who are closest in his confidence and associated with him in his work.

Long may this truly great man continue his personal guidance of his remarkable Army! There are some who think, and who do not hesitate to say, that when he has gone to his rest with the Master he has served so well, the Salvation Army will be divided and disintegrated, because it is what they call a "family affair," which will be dismembered and disorganised when the personal power and influence of the man no longer controls it. I believe these critics to be as false in their predictions as those who attacked him in his earliest days. My reason for that belief is based upon the fact that the Salvation Army has in the past been proved to have its strength, not in any family interest or power or direction, but in the inherent strength of its principles, its spirit, its organisation, its faith.

It could not be expected that, in the formation, development, and extension of an organisation founded on principles which, if applied to other voluntary move-

ments, would cause dissension, if not dismemberment, progress would be uninterrupted. In the beginning the Salvation Army was assailed by rowdyism in the streets, the hatred of the publicans, the short-sighted and high-handed action of the authorities. We have seen how the Army met those assaults, and how especially in later years it has triumphed—nay more, it has converted former enemies into powerful allies.

But it is not so well known that the Army has had its internal troubles, and it is here perhaps more than in the public arena that the ability, tenacity, and statecraft of its leader have been exercised with greatest benefit to the Army as such. When a trading department was first introduced as an adjunct to its operations, there were not wanting men and women who rose up and condemned the innovation as an unholy alliance. They viewed it as calculated to endanger the Army's spiritual vitality, though why a man should be less spiritual making a red guernsey for the good of his fellow religionists than for some wholesale merchant in the business world is difficult to see. A remnant of Salvation Army officers separated from the General on this ground, but that severance led to "the proper development of the movement"; at least such is the opinion unanimously entertained to-day among the rank and file. Everything—including family ties and interests—is subordinated to the

supreme object of the Army, the reclamation of waste humanity.

The fact is the conservative element in human nature, valuable as a corrective to the destructive forces, can and often does become a trammel to legitimate advance. Even the now universally-praised social scheme of the Army discovered to the General people among his own ranks who considered that the Army work was to save souls, not to meddle with the hungry and homeless. It is a curious paradox that the Christianity of the cloister reproduces itself at different stages in the world's history and in the progress of religious movements. There is too much of the humanitarian in William Booth, however, to be bridled by the devotee who would spend hours and nights in prayer when the cry of the despairing is ringing in his ears. Still, it is worth noting that nearly every development of the Army has exacted its toll in the desertion or resignation of officers; and it testifies to the robustness of the life within the organisation that after such experiences it went forth to the conquest of new continents of human misery without their aid—in fact lighter and freer without them.

The international principles of the Army have not taken root without trouble. The American branch of the Army witnessed a great upheaval some ten

years ago. Broadly, the position was this: the leader of the Army in the United States received what is called in Army parlance "marching orders," in common with twenty other principal officers of the Army throughout the world. All obeyed except the American. Unfortunately he was a member of the General's own family, and, with his wife, was distinguished for eloquence and administrative ability. Here was a test: the family or the Army! How would the General act? To save his son would he compromise? The temptation was strong. Few men would have resisted it. The General did not flinch. The General was greater than the father, and the son had to go. The General lost an eminent man, but gained a world-wide victory, and there was dispelled, once and for all, the notion that the chief management of the Salvation Army was or would remain vested in the General's family. Nor did the American work suffer. In no part of the world are the Army's prospects brighter than in that vast Commonwealth. There have been other similar losses, caused by opposition to the Army's doctrines and discipline, but none which involved such issues as the above. And the Army has grown stronger for such trials. All have tended to promote that brotherhood of man which was so powerfully and picturesquely symbolised in the great International Congress of 1904 held in

London. Aided by his devoted Chief of Staff, Mr. Bramwell Booth, worthy son of a most worthy father, and by men like Commissioner Nicol, Railton, Colonel Kitching, and many others, the Salvation Army has been made by General Booth, and will, I believe, permanently continue, the greatest social reform institution in the world.

THOMAS F. G. COATES.

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CHAPTER I

THE MAN THE CHURCHES MISSED

"No nation can justly claim him as its own. He is the universal property of all. Barriers that have heretofore seemed impervious to the advances alike of science and philosophy and statesmanship—forces of vice and crime, of poverty and despair, against which the combined forces of Christendom have waged an almost hopeless war—have yielded before the assaults of the host of men and women warriors who have sprung to their feet at the bidding of this "Prophet of the Poor" to take part in this glorious crusade."—COMMANDER BOOTH-TUCKER.

GENERAL BOOTH is the man the Churches missed. It was a huge blunder on the part of the Churches as Churches, yet it was probably the most beneficent mistake the religious communities ever made.

William Booth was baptized into the Anglican Church. He worked with zeal and vigour in the Wesleyan, Congregational, and Methodist New Connexion. The Wesleyans expelled him. They and their nonconforming brothers of the other sects failed to realise the physical strength, the moral force, the magnificent organising power, the world-rousing evangelising capacities of the man. The Establishment first recognised these, and sought to attach them to their body. They failed. His was a nature that

had to be free and unfettered to achieve its mission. He would have been a strong personality as a minister in any community: but, hampered by orthodoxy, whether established or free, William Booth would have been wasted. He was the one man who could have formed the Salvation Army; and though nearly half a hundred birthday anniversaries had passed before the Salvation Army was definitely established, the work of the quarter of a century which has since elapsed has shown how good a thing it was for social reform that William Booth, without money or support or visible means of supplying the wants of himself and his family, shook himself free from the sectional bodies and started upon the personal crusade in which he was to make a brilliant success where the Churches, individually and collectively, had failed.

General Booth found the masses. He was the prophet of the poor. Scoffed at and reviled in the early days of the movement, the Army has spread itself over every parish in England, through every British colony, and its flag, it is safe to predict, will soon be flying in every country throughout the world. It has earned, because it has commanded, the respect of all classes from peasant to peer and to reigning monarchs, a fact to which King Edward and Queen Alexandra drew the world's attention by their recent courtesies to the gallant General of the greatest social reforming Army that has ever grown. The Salvation Army has grown under his direction, and the story of that growth, the story of General Booth, constitutes a social romance of the greatest interest and importance.

General Booth has been compared with George Fox

and Wesley, the latter parallel being the more true. Mr. W. T. Stead has described the points of resemblance with great accuracy. He, too, saw a parallel between the great spiritual revivals of the middle of the seventeenth and the latter half of the nineteenth centuries, the likeness being so close and in many things so exact that, says Mr. Stead, "It almost seems as if there were such a thing as the transmigration of souls, and that the spirit of George Fox had entered into the body of William Booth."

It is certainly an interesting fact that when William Booth had finally parted his way from that of the Churches, and held his first service on Mile End Waste, where he commenced the work of the East End Mission, he pitched a tent in an old deserted burial-ground of the Society of Friends in Baker's Row, and Mr. Stead thus writes of the Salvationist and Fox: "In him the spirit of the dead Quaker's enthusiasm experienced a joyful resurrection to a new lease of vigorous life. Quakerism, although still fruitful in good works, has long been an extinct volcano. Around its base has sprung up, from the soil fertilised by its previous activity, a lovely harvest of beneficent philanthropies, as the vineyards flourish on the lower slopes of Vesuvius. But the once fiery crater glows no longer with central fire. For that we must look to the new eruption of the old spirit which has created the Salvation Army under the eyes of an incredulous and cynical generation. The Salvation Army obeys the same law which converted the turbulent and iconoclastic Quakers of Cromwell's time into the cultured leaders in every beneficent project of humanitarian and philanthropic endeavour.

"George Fox, like William Booth, was a man of great spiritual genius and of contagious enthusiasm. It is less generally known that he was equally subject to the reproach of usurping power. As the Salvation Army has been caricatured as the new papacy, so we may read in the autobiography of the pious Baxter that the devil and the Jesuits, having found out that the Ranters 'served not their turn,' took under their special patronage the Society of Friends. In the first years of Cromwell's Protectorate George Fox was publicly accused of making himself a Pope, and putting himself in the place of God.

"The polemical literature of the seventeenth century abounds with tracts against Fox, which are in substance identical with those that are now published against the Booths. Fox, says Barclay, in his 'Inner Life of the Religious Societies of the Commonwealth,' undoubtedly exercised an authority very similar in kind to that of Wesley in the societies he founded. It was an authority justly due to his indefatigable labours for the good of others. Great efforts were made to discredit his motives, charging him with ambition, and that his efforts for the establishment of a complete system of Church government were in order to increase his influence."

The parallel thus drawn is obviously near the truth, for William Booth has been maligned in set terms on these very grounds. That never troubled Booth. It may have troubled—it undoubtedly did trouble—a good many who thought his aims were right but were uncertain as to his *bonâ fides*, because—well—it was said he was ambitious, that he arrogated to himself, or, at any rate, desired to arrogate to himself, the power of

a Pope. So in the early days many held back from giving the support that was asked. It was only to find in the later years that they had been mistaken, and the full enthusiasm of a whole-hearted approval was then given to one whose good work would have progressed even more rapidly had its truth and sincerity been recognised earlier.

To return to the Fox parallel, Mr. Stead proceeded thus skilfully: "If General Booth draws up his rules and regulations with the peremptory form of a military order, George Fox issued pastoral epistles the tone of which was equally peremptory and decisive. The silent worship of the Friends is diametrically opposed to the noisy singing of the Salvationists, but singing was as much approved of by George Fox as by William Booth. As for the ejaculations of the Army, we may read in an epistle of the yearly meetings of the Friends in 1675 that 'it hath been and is our living sense of constant testimony according to our experience of the divers operations and the Spirit and Power of God in the Church, that there has been and is serious sighing, sensible groaning, reverend singing, which is not to be quenched or discouraged.'"

The parallel may be carried to almost any length. In the employment of women as preachers, in the fiery fervour of its irregular testifying, in the constant qualification for the public gaol as a common nuisance, there is no difference between the Salvationist and the Quaker.

George Fox had his ideas on the subject of foreign missionary work, and a passage from Barclay almost suggests that Fox also foreshadowed the Darkest

England scheme. Perhaps there was no feature in Fox's character more strongly developed than his strong conviction that the neglect of the poor in the times in which he lived was a disgrace to Christendom. He laboured not only in his public ministry and by the Press, but he petitioned Parliament to that effect. "Let all the poor people, blind, and lame, and crippled, be provided for in this nation, that there might not be a beggar in England nor England's dominions." He told them "that the practice of the Jews and the Early Christian Church doth condemn this nation's practice, where there are so many beggars."

He suggested "that neither beggar nor blind people, nor fatherless, nor widows, nor cripples go a-begging up and down the streets, but that a house may be provided for them, and meat." In an address to the Protector and Parliament Fox wrote, "Take heed and see that there be no beggars among you. Want often brings men to steal. They that are rich should prevent temptation or take them into some employment, and thus show the nobility of the Christian's life." A suggestion was also made for a Government registration of employers requiring labour, and of the workmen out of employ in every market town.

Clearly, therefore, George Fox was a man with ideals of social reform very near to those which General Booth has carried out. The General, however, is not specially impressed by his relationship to Fox. He thinks that the parallel might be more safely drawn with John Wesley rather than with the great Quaker. As Mr. Stead aptly remarks, "It is but

natural that a man should feel more closely akin to his father than to his grandfather," and it is certainly more easy for us to see the likeness between the present days and those of Wesley than to realise an exact parallel between now and the days of the earlier Fox. Mr. Stead puts it very well when he says:

"The line of direct succession between the Quakers of the seventeenth, the Methodist of the eighteenth, and the Salvationist of the nineteenth century, although plain enough to the historical student, is one which is not continuous. Those great movements of the three centuries flare like beacons from the mountain tops, but between each lies a dense darkness, a valley of shadow, through which the rays of light feebly make their way. But the connection between Methodism and the Salvation Army is close and manifest. General Booth has sometimes said that he takes up the work where Wesley left it. On Wesley's death Methodism crystallised. Its natural development was arrested at his grave. The Salvation Army represents, in the General's theory, what Wesley's aim would have come to if it had not ceased to develop when its founder died. There is no doubt as to the essentially Methodist ancestry of the Salvation Army, and this is equally remarkable in its social as in its religious phases."

The Methodist movement in its inception, like that of the Salvation Army in its later days, was distinctly and essentially humanitarian. Both aimed at reaching the very poor and the prisoners. The one made little progress, the other became a great international success: the one was hounded down, the other was hounded at, and ultimately shamed its enemies into silence, and even captured many of them and turned

them into members of the body. The amazing thing is that the Wesleyans should have been the very body that excluded from their ranks one who was a follower of their founder.

The followers of Wesley, in endeavouring to repel the attacks of the scornful, proposed to their friends or opponents as they had opportunity a set of questions which have been taken, not without reason, to afford evidence of the spiritual lineage of General Booth's scheme. Those questions were :—

1. Whether it does not concern all men of all conditions to imitate Him as much as they can, "who went about doing good" ?

2. Whether all Christians are not concerned in that command, "While we have time, let us do good to all men" ?

3. Whether we shall not be more happy hereafter the more good we do now ?

4. Whether we can be happy at all hereafter unless we have, according to our power, "fed the hungry, clothed the naked, visited those that are sick, and in prison," and made all these actions subservient to a higher purpose, even to the saving of souls from death ?

5. Whether it be not our bounden duty always to remember that He did more for us than we can do for Him, who assures us, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me" ?

6. Whether upon the considerations above mentioned we may not try to do good to those that are hungry, naked, or sick ? In particular, whether, if we know any necessitous family we may not give them a little food, clothes, or physic, as they want ?

7. Whether we may not contribute what little we are able, toward having their children clothed and taught to read?

8. Whether we may not take care that they be taught their catechism and short prayers for morning or evening?

9. Whether upon the considerations above mentioned we may not try to do good to those that are in prison? In particular, whether we may not release such well-disposed persons as remain in prison for small sums?

10. Whether we may not lend smaller sums to those that are of any trade, that they may procure themselves tools and materials to work with?

11. Whether we may not give them who appear to want it most a little money, or clothes, or physic?

Here in a rudimentary form is the principle of General Booth. Such was the starting point of Methodism, but Methodism, like the other Churches, failed to hold the masses. General Booth, in his own independent fashion, started from much the same position as John Wesley occupied when he was a young man of seven-and-twenty.

John Wesley was a thoroughly practical man, and again the likeness to Booth is apparent. He tried to put his ideas into practice. He started the Poor Man's Bank, and in 1740 he made the experiment of a labour factory. "We took twelve of the poorest and a teacher," Wesley records, "into the lowest room, where they were employed for four months till spring came on, in carding and spinning of cotton, and the design answered. They were employed and

maintained with very little more than the produce of their labour.

In the following year, 1741, Wesley added knitting to the labour experiment, and found so many women anxious to do this that as many as twelve inspectors were necessary to supervise their work. This was the first labour-helping factory of the kind. The sick were visited, and John Wesley in the same year started the first medical dispensary for the poor in London; and he records on December 4, 1741: "I mentioned to the Society my design of giving physic to the poor. About thirty came the next day, and in three weeks about three hundred. This we continued for several years, till, the number of patients still increasing, the expense was greater than we could bear: meantime, through the blessings of God, many who had been ill for months or years were brought over to perfect health."

Mr. Stead sees in the following entry by Wesley, dated Sunday, January 17, 1748, the germ of General Booth's poor man's bank. It runs thus: "I made a public collection towards a lending stock for the poor. Our rule is to lend only twenty shillings at once, which is repaid weekly within three months."

Wesley, too, was from the first a great missioner to the prisoners, and Mr. Stead claims that he was the originator of the Prison Gate Brigade. Certainly Wesley did excellent work on the same lines as Booth. This is shown by the following extract from his diary, dated February 3, 1753: "I visited one in the Marshalsea Prison, a nursery of all manner of wickedness. And shame to man that there should be such a place, such a picture of hell upon earth! On Friday and Saturday I visited as many more as I could. I found

some in their cells underground: others in their garrets, half starved both with cold and hunger, added to weakness and pain. But I found not one of them unemployed who are able to crawl about the room. So wickedly, devilishly false is that common objection 'They are poor, only because they are idle'! If you saw these things with your own eyes, could you lay out money in ornaments and superfluity?"

It is evident that the lines of Wesley and of Booth were much the same. Wesley, however, only made a beginning, and the work soon ceased. Booth's work has become the most remarkable social reform system, in its extent and success, that has been seen or dreamed of. The closest analogy between the two men is that what Wesley dreamed William Booth has realised, and how that was accomplished will be shown.

CHAPTER II

EARLY DAYS OF A GREAT CAREER—HIS CHARACTER AND PRINCIPLES—THE BROTHERHOOD OF MAN

SNEINTON to-day merges into the busy hive of Nottingham. In the year 1829 and in the April month it was a sunny little suburb with plenteous flowers and verdant meadows, with the sparkling Trent running through its valleys, and the famed Rudelington Hills rising in the perspective, giving a touch of rugged beauty to wood, dale, and river.

Here William Booth, the founder of an immense organisation, the Cromwell of a religious warfare, first saw the light.

The birth date was April 10th, and in the winter of the same year Catherine Mumford was born. Thus, in the same year, were ushered into the world two lives, which, as Commissioner Alex. M. Nicol, one of the strong men of the Army, has correctly said, were destined to add a chapter to the world's romance without parallel in history. One was to be the founder and the other to be homaged as the "mother" of the Salvation Army; one to arise from the ashes of Industrial England and become a combination of a modern Moses and an apostle to the Gentiles, and the other

to resurrect and assert the claim of women's equality with man, and to place her once more in her rightful sphere as partner with man in carrying the Cross; and both were to establish a name that would be synonymous with the noblest sacrifice and highest ideals in the home and spiritual life.

They were troublous days for England into which William Booth was born, and when he became old enough to observe the condition of the people around him it was to find circumstances that aroused a keen sympathy for the poor and a great desire to improve those conditions. The lad showed in his teens indications of that independent spirit which has marked his career. His mother was a lady of sweet and kindly disposition. His father was engaged in trade and had the ability to make money, and the bad luck or bad judgment—or both—to lose it afterwards. The father was a Churchman, and William Booth was baptized according to the Establishment's custom.

The boy, William Booth, saw poverty as it existed sixty-five years ago. We have progressed since then, but the poverty of our cities and of some of the rural districts is appalling. Yet what hurts our feelings now is, even in its worst features, much better than the black canopy of poverty that obscured the vision of the toilers, and produced the clouds of rebellion when our grandfathers were in their early manhood.

William Booth saw the miseries of poor lads and their poor parents. He saw the hovels in which they lived, the coarse food they ate, the abominable conditions of what were miscalled homes. His spirit, though then but the spirit of an intelligent and observant lad, revolted against these scenes, and he

lent a ready ear to those who protested against them, even to those who urged violent means of redress. He became a social reformer here. Had he been born in Russia he would probably have led a revolution. He acquired the desire to emancipate the suffering masses; he felt that the lack of sympathy for the poor that then existed must be changed. When he was thirteen years old Feargus O'Connor visited Nottingham, and the great Chartist orator had an enthusiastic disciple in William Booth. He shouted himself hoarse in his approval of the Chartist sentiment. He in his boyish enthusiasm subscribed to the Charter. Mr. Stead, whose language never errs on the side of moderation, thinks that if need had arisen the lad would have been disappointed if he could not have shouldered a pike or fired a musket. Had opportunity for such display of folly occurred, he might, like any other boy, have acted in this way, but it would have been nothing more than a boy's mistaken way. "The Chartists are for the poor, therefore I am for the Chartists," was the extent of his belief and feeling in the matter. The path of William Booth was to be mainly one of peace so far as physical forces were concerned, though it was continuously to be one of war against poverty and crime, and the conditions which produce both.

He had become a regular attendant at the Wesleyan Chapel in Broad Street, Nottingham, for he was an early deserter from the Anglican ritual. At the age of fifteen he was, in the Methodist dialect, converted, and he says that as far back as he can remember, "the Holy Spirit had continually shown me that my real welfare for time and eternity depended upon the sur-

render of myself to the service of God. After a long controversy I made this submission, cast myself on His mercy, received the assurance of His pardon, and gave myself up to His service with all my heart. The hour, the place, and many other particulars of this glorious transaction are recorded indelibly on my memory."

The Rev. James Caughey, an American revivalist, came to Nottingham some time after this. Great meetings were held and powerful addresses were delivered by this gentleman, whose style and method appealed to the earnest young convert.

"I saw as clearly as if a revelation had been made to me from heaven," says General Booth, "that success in spiritual work as in natural operations was to be accounted for, not in any abstract theory of divine sovereignty, or favouritism, or accident, but in the employment of such methods as were dictated by common sense, the Holy Spirit, and the Word of God."

These revival meetings first aroused in young Booth the desire to engage in evangelistic work. The youth felt he would like to express his views to the people, but he, who has since been falsely accused of desiring to act as a Pope, was then too shy to make the attempt.

Happily in the case of Booth the people were spared the pitiful spectacle of an "infant prodigy" preacher dragged round the country like a freak, with an advance agent to boom the alleged capabilities of a baby to inform business men on such subjects as commercial morality, or to tell the world how they were called to the ministry about the time they were leaving

their cradles. These farces were reserved for the twentieth century. William Booth, thoroughly sincere in his young days, as he has ever since remained, read much and heard the teachings of many able men, before, Bible in hand, he went to street corners in the poorest districts of Nottingham and ventured to read from the Bible, and to deliver simple comment on what he read, to those of the poor who cared to listen. And he possessed that fine courage that enabled such a youth to persist in such a work notwithstanding the insults—and the bricks—that were thrown at him. There are many thousands brave enough to fight and die for their country, against any odds, who could not possibly face the ordeal through which the preacher in slum streets has to pass.

He was urged to engage in this work by some comrades, as earnest as himself, who recognised in him the qualities necessary to lead. With his companions he held meetings in cottages, and open-air gatherings. The companions had started this work before William Booth was asked to join them, and the request to do so was made to him by them at a time when he was recovering from what had threatened to be a fatal illness.

"Our plan of operations," the General states. "was simplicity itself. We obtained the loan of cottages, and in these held meetings every night, always commencing with an open-air address, fine weather or foul, all the year round, inviting the people indoors for another meeting. With regard to penitents, we insisted upon a decisive test upon the spot, which was signified by kneeling at a round table that stood in the middle of the room. These efforts were ac-

companied by the visitation of the sick and of the converts, whose names and addresses were always recorded together, with processions to the big chapel on Sundays, which the respectable authorities of the Society soon compelled us to take in at the back door where the free seats were. When a convert died we had a salvation funeral, placing the coffin in the street and singing round it, holding another service at the grave when the parson had done. In short, we had a miniature Salvation Army.

"Whether rendered memorable by victories or defeats, however," the General says, "there is one place that has an interest and charm all its own, and that is the spot where one first draws breath. From the days of my boyhood and youth, yes, right up to my manhood, I have loved this town with an idolatry such as any man ever bestowed upon the place that gave him birth. Its surroundings, such as they were sixty or seventy years ago, are impressed upon my memory in such a manner that they will never be obliterated. Many of the happiest hours of my life have been spent in this city. Some of those events are still fresh in my memory. Clifton Grove and Colwick Woods, Mapperley Plains and the Meadows, with their verdant carpet, the Forest with golden gorse, and the Park with its undulating grassy slopes, and where I remember we played at soldiers, I mostly being the captain. Nevertheless, Nottingham to me in the early portion of my life was a place of sorrow. My family, by one of those strange destinies to which Nottingham was subject in those days, was reduced to absolute poverty. I had to be taken from school at a very

early age, and was placed under very unfavourable circumstances. My companions were worldly, sensual, and devilish. My life seemed to be blighted at its very commencement. But then religion, the right kind of religion, came into my heart and turned my opinions, lifted me up from the depths into which I was in danger of falling, and made me General of the Salvation Army.

"From thirteen to twenty I was not a teetotaller. I drank a little for my health's sake, and as advised by the doctor. I was delicate, and medical men predicted that if I went in for preaching I should be guilty of suicide. When I saw the ravages of drink I gave it up for ever, making up my mind that if I died a few years earlier I would go up to the Bar of God with my skirts clean of the blood of my fellows."

Those proceedings took place in 1848, and it was twenty years later that the Salvation Army came into existence. Those early meetings in Nottingham were accorded precisely the same reception as marked those of the Salvation Army. Those who held them had some sympathy and an enormous amount of opposition. They were, in fact, mobbed. Dead cats, stones, and half bricks were what some of the "Nottingham lambs" poured upon the meetings. Even in those young days William Booth's patience was at least equal to the vigour of his hostile and thoughtless critics. Some of the "Nottingham lambs" became the heartiest singers of hymns at future meetings. Later he fought down an opposition as worldwide as the Army he formed. That Army has grown, under his direction, to its present marvellous position; and the story of that growth, the story of General Booth,

constitutes a social romance of the greatest interest and importance.

When William Booth first came to London he was a lonely lad of eighteen. His father was dead, and it was necessary for him to earn bread for himself and his widowed mother. He was then absolutely without a friend in the Metropolis. Almost he was without a shilling. Work as a clerk was soon found, and provided the necessary livelihood. All leisure time was spent among the poor, in mission work. Later, all the time was devoted to preaching, and then came ministerial labours for the Churches, which were to keep a hold on him for only a few years. The independent effort known first as the "East London Mission," and subsequently as the "Salvation Army," followed, and has lasted for more than half a century.

When freedom of effort was chosen he had no income. He depended upon voluntary gifts. To-day he asks for much—and gets it. For the work of this year, 1905, for instance, he asks for £132,000 to keep the work of the Army afloat. An appeal in the early part of the year stated :—

"He wants for the work in this country, including the work among the children, the Sick and Wounded Fund, the Villages, the Work-hard Corps, the oversight and the opening of new ground, £29,000.

"He wants for keeping going the Training Home, where, you know, we always have five hundred young men and women in training for officership for all parts of the world, £16,000. Then for the Foreign Missionary Work in India, Roman Catholic countries, the Continent, South Africa, the West Indies, Japan, and other territories, he wants £42,000.

"Then, for the carrying on of that great work of beneficence and mercy, which we call our Social Work, and which I sometimes think is the most spiritual of all the work, he wants £45,000."

That he receives the supplies he needs is assured. He always does. The public know the man and they see that the social reform machine he manages has the necessary financial lubrication. Many years ago a music-hall chorus about the General finished like this :

> "General Booth sends round the hat,
> Samson was a strong man, but he wasn't up to that."

The wonderful hat goes round and is filled in the marvellous way it is because the genius and character of the man command the respect and admiration that bring the necessary support.

Notwithstanding his fine old age, General Booth, as his actions show, is one of the most energetic and vigorous men of the day. His handwriting is as firm as that of a young man.

At the end of February this year, and in December last, he published the two manifestoes. They are remarkable specimens of caligraphy for a man of his years.

The firmness of the lettering, firstly, is decisive proof of an indomitable will, a fixed purpose, and a determination that would put some soldiers and politicians to shame. The sentences are all written with the inspiration of success, the words without a fault in the way of break in the lettering. The vertical style of the handwriting indicates an elevated and soaring mental vision of all things in life.

He is of high and strict moral tendencies. He has

ideals of perfection, purity, steadfastness, and integrity. He has been happy in finding some of his ideals realised. He cannot live or work without the ideal condition. It has supported him all through his life—in his marriage, his work, his home and kindred. He is highly sensitive, and he is impatient to gain all the thoughts of others, not so much for himself in particular, but for a great object—the Salvation Army and its work.

The vigorous break in the caligraphy and the force of the pen strokes are evidence of a passionate nature, and if I make a simile, the whole applies to, or is almost a replica of, the character of Charles Kingsley, with the same open-mindedness, buoyancy, and resolution of purpose, and the same cheeriness in social and religious gatherings.

General Booth has a power acquired by the study of mankind. He knows by keen intuition how to deal with all classes. The mental vision is clear. Although some may deem him to be at times hasty and of arrogant temper, he is of a very forgiving nature, just, often gentle. But everything must be subordinated to the great work of his life—the development of the Salvation Army. General Booth, in short, is an epoch-making man. His steadfastness of purpose, his zeal and fervour, his strife after ideals, his love of fellow-men, have not perhaps been equalled since the days of Savonarola, Calvin, or Wesley. Savonarola suffered the penalty by burning. To-day General Booth, having achieved more than that unhappy monk, and more than all other social reformers, has fought down a greater foe than the stake. He has captured for his "Mission" the world.

"No man for himself, every man for all," is a grand old motto which may be taken as marking the main principle of the man's life.

The eldest son's testimony is: "I have had my eye on him for about forty-eight years, both on the platform and off, in the front of the battle and behind the scenes, and I say that his life has been characterised by that simple sincerity which is one of the marks of greatness in every department of life."

He has laboured for the common people and attracted many of the most intellectual. He believes in the brotherhood of man—in a unity of the world's peoples. He abides to-day by the four simple principles with which he believes his heart was inspired in the early days, and these are:

1. "Going to the people with the message of salvation. Out of this has grown all our varied operations, processions, bands, colour, reviews and the like.

2. "Attracting the people. This has originated the various placards and other attractive announcements.

3. "Saving the people. Hence the services for conversion, for holiness, for consecration, for fiery baptisms of the Holy Ghost, and for heavenly enjoyment.

4. "Employment of the people. Out of which has grown our varied classes of officers, opportunities for testimony, and the open door and continued encouragement to every man and every woman and every child to use and exercise whatever gifts they may have received from God for assisting Him in subduing and winning this rebellious world to Himself."

Let General Booth express his own feelings as to

those principles: "From the first," he says, "I doubtless learnt those simple principles upon which I have acted with a blessed measure of success ever since, and by the latter I was convinced that God was not only no respecter of persons, but that human nature was as religiously impressionable, if not more so, in its poorest, most ignorant, and wretched forms as in any other.

"But as time went on the influence and methods of Church usage and the traditions of the elders carried me away from these simple plans on to the ordinary and orthodox Church lines of action. I must be a regular preacher and go through set forms and deliver regular sermons. All the influences and regulations of the society in which I lived and moved, and which it is not much exaggeration to say I all but worshipped, willed it to be so. At seventeen my superintendent minister wished to see me. He desired that I should go, as it is termed, 'on to the plan,' that is, become a local preacher. I declined. My youth was my excuse; the secret feeling of my heart being that I could get more souls saved on the rough-and-ready lines I was then following, than on any other that I could hope at that time to be able to adopt. A year after, however, I was hooked into the ordinary rut and put on to sermon making and preaching, and at nineteen I was pressed to prepare for the regular ministry. I again pleaded for delay, this time on the ground of my health, which was not very good, and the subject was postponed for another year."

Then changes came, and finally, the severance from all Churches, which led up to the formation of the Salvation Army possible.

CHAPTER III

EXPELLED BY THE WESLEYANS—A WORD-PICTURE OF MRS. BOOTH

THIS earnest young fellow worked hard to earn his living, and spent every leisure moment with the mission. The social reform work that he helped in Nottingham was engaged in after his ordinary day's work was done, for in his native town, as for some years after his first sojourn in London, he laboured hard as a clerk all day, devoting his evenings to the poor. In 1849 he first came to London. It was a time when Wesleyan society was undergoing a disruption, which resulted in the formation of the Methodist Free Church. Mr. Booth kept apart from the controversy. He was a local preacher; he perceived that to mix himself up with controversy would endanger his spiritual development and retard his mission to the souls of men. He would have none of it. But he could not confine his overflowing zeal to the regulation plans of those days. He must go into the highways and hedges "to compel them to come in." So he resigned his commission as a lay preacher, although he desired to retain his membership of the Church, from which he had not at that time the most distant idea of separating himself. So he went preaching in the open air,

notably on Kennington Common, and it was his persistence in this propaganda which led to his expulsion from the Wesleyan Methodists' Society.

The correct version of the change which had such remarkable and far-reaching results is given in the General's own memorandum on the subject. The General puts the matter thus :—

"I came to London in 1849, a member and an accredited local preacher of the Wesleyan community. Soon afterwards I became impressed with the idea that I could better serve my generation by preaching in the streets and open spaces of the crowded city than by the limited opportunities afforded me as a lay preacher. I accordingly wrote to this effect to my superintendent minister, the Rev. John Hall, stating at the same time my wish to be continued as an ordinary member of the Connexion. Without any reply to me, written or oral, Mr. Hall, at the succeeding quarterly visitation of the classes, withheld my ticket of membership, thus cutting me off from all communion with the body: and on my asking for an explanation, he replied that I could not be allowed to be a member of the Society without continuing to act as a local preacher.

"In connection with this subject it has been stated, I observe, that my separation from the Wesleyans came about through the rejection of my candidature for the ministry. This is an error. I never was a candidate. The Rev. Samuel Dunn wanted me to become one in 1848, but, at my own wish, the subject was postponed until the following year, during which my separation from the body came about as I have described.

"I regret the publicity that has been given to this matter, because I am quite sure that Mr. Hall's action would have been disowned by the bulk of the Connexion at that time had it been known, and I am still more confident that it would have been disowned by the whole of the Wesleyan community at the present time. No one knows better than I do that a body of people cannot be held responsible for the peculiar action that any individual official may take in connection with its discipline."

That may be taken as the General's apologia for a responsible member of the Church that, however the matter is looked at, did, in point of fact, expel William Booth, and expel him for narrow reasons that ought not to have effected the business of any community that claims the humble Carpenter of Nazareth as its head. The General has always had a warm place in his heart for Wesleyan Methodism, or rather the Methodism personified in Wesley, and in dealing with this matter he has put the case as gently as possible for them. Here is the fact that Booth was expelled, and the equally obvious fact that Mr. Hall, who was directly responsible, blundered badly.

Says the General: "I am confident that the act would have been disowned by the whole of the Wesleyan community at the present time." Every one can understand that. The apologia was written at a time when William Booth had become a greater power than the entire Wesleyan community, perhaps a greater power than the united forces of Nonconformity: certainly a greater power amongst the masses of the English-speaking world than all the religious bodies, established or free, combined.

Mr. Hall little thought, as one who knew him remarks, that when he was refusing William Booth that card of membership he was giving occasion to the enemy to say that the blindness and folly with which the English Church drove Wesley out of her pale was paralleled by the conduct of the Wesleyan Society itself.

At this time, when the Wesleyans turned him into the wilderness, William Booth had the advantage, which he ever afterwards retained, of the affection of the strong-minded young lady who subsequently became known as the "Mother of the Salvation Army."

Both their sympathies were with the aggressive party among the Wesleyans, and so they were in entire agreement. Commissioner Nicol, speaking of the young lady in those days, says she had already given emphatic proof of her sterling character.

Born at Ashbourne, Derby, on January 17, 1829, she came with her parents to London at the same time as her future husband. They were then unknown to each other.

Though physically weak, she was an earnest worker, devoted and energetic, a diligent student of Bible and ecclesiastical history, an intense opponent of alcoholic drinking, an office-bearer in a temperance society, and possessed of a warm yet practical nature for the poor and suffering.

The following is a word-picture of Catherine Mumford from the pen of Commander Booth-Tucker at the time when her future husband made her acquaintance among his chapel friends :—

"It so happened that the Reformers had commenced

to hold meetings in a hall near Miss Mumford's home. She was offered and accepted the senior class in the Sunday School, consisting of some fifteen girls, whose ages ranged from twelve to nineteen. For the next three years she threw her whole heart into this effort, preparing her lessons with great care, devoting at least two half-days every week to this purpose, and striving to bring every lesson to a practical result. When the rest of the school had been dismissed she would beg the key from the superintendent, and hold a prayer-meeting with her girls."

She had always been of a remarkably sweet and studious disposition. The latter is evidenced by the fact that at the age of sixteen she wrote an analysis of Butler's "Analogy."

The religious tempest among the Wesleyans drew these two hearts together. As the controversy raged the schism became wider, until the Methodists were divided into two camps—the one for and the other against reform. Catherine Mumford was, with others, expelled from the Church, which to her was as the Kingdom of God itself. Undaunted, she pursued with greater zeal her work as a teacher—for years had to elapse before she ascended the pulpit.

The General's appointment in London did not last long, although it was long enough to indicate that fund of initiative which in days to come was to be so prolific of good. His method of then enforcing a text, holding up before his congregation the practical part of his subject, was a feature of his preaching.

Catherine Mumford, now well known to the new preacher, made no secret of her esteem for the courageous stand William Booth was making, know-

ing, as she did, that it was undertaken amid circumstances of trial and poverty. The esteem was mutual, and developed into an attachment which was ratified by an engagement on May 15, 1852.

In the letter in which Catherine Mumford accepted William Booth she wrote :—

"How wisely God has appointed our cup! He does not give us all sweetness, lest we should rest satisfied with earth; nor all bitterness, lest we grow weary and disgusted with our lot. But He wisely mixes the two, so that if we drink the one, we must also taste the other. And perhaps a time is coming when we shall see that the proportions of this cup of human joy and sorrow are more equally adjusted than we now imagine: that souls capable of enjoyments above the vulgar crowd can also feel sorrow, in comparison with which theirs is but like the passing April cloud in contrast with the long Egyptian night.

"How wise an ordination this is we cannot now discover. It will require the highest streams from the Eternal Throne to reveal to us the blessed effects of having the sentence of death written on all our earthly enjoyments. I often anticipate the glorious employment of investigating the mysterious workings of Divine Providence. Oh, may it be our happy lot to assist each other in those heavenly researches in that pure, bright world above!"

Among the sacred resorts of Indian pilgrims is Allahabad, the so-called "City of God." Here the waters of the Jumna embosom themselves in those of the Ganges, and the united streams wend their fertilising course through the rich plains of Bengal.

"Even such," says Commissioner Nicol, "was to be

the issue of the blending of these two life-currents in a single channel, which was thenceforth to become a source and centre of increasing spiritual blessing, extending to generations yet unborn, and the sum-total of which eternity will alone reveal."

Booth gave the experiment a trial and it failed. I think every denomination was bound to fail in the attempt—at this time—to secure Booth. If the Wesleyans had not expelled him Booth would have become, in all probability, a powerful member of the ministerial section of that body. But the expulsion roused all the latent independence of his will, that spirit which had led him in the days of boyhood to lend a ready ear to the teachings of the Chartists. Booth was bound from that time to be free.

Dr. Campbell, a theologian of some force in his day, had a long talk with Booth, heard the story of his life up to that time, learned how he had left the Wesleyans, and of his thought that with the Congregational body he might find the religious order that suited his temperament. Temperament has much to do with the religious leanings of the majority, and a good deal more than fine points of theological dogma in deciding whether a man or woman be Roman Catholic, a member of the Establishment, or one of the Nonconforming bodies. I think Dr. Campbell must have had considerable doubt whether the enthusiastic young Christian who sought his advice was likely to be content with the Congregational body. Campbell explained that in order to be able to enter the Congregational ministry he would have to study at an independent college, and make application for admission in the regular way.

William Booth acted in accordance with this advice. He made his application for admission to the College Course. Then came the call before a committee of ministers, who, before granting the application, desired to catechise the candidate. They found the young man not only had strong independent views, but the power to put those views into the plainest language. The Congregationalists who examined Booth had no more liking for the independence of thought he had shown than Mr. Hall of the Wesleyans. Booth was a zealous, well-meaning young Christian, but they considering his religious beliefs wanted toning down and polishing before he could be accepted by them, not only for the ministry of their body, but even as a candidate for the ministry.

They said, "Come back again to us in six months' time, and we will consider the matter again. In the meantime read Payne's 'Divine Sovereignty' and the 'Reign of Grace.' These books will steady your ideas."

Booth read the suggested books, and found that the "elect" who could be saved according to those treatises were too small a number to appeal to the views of a world-wide, world-embracing Christianity. To him the after-world was open to the universe and not to any special body of the "elect."

After some study of the "Reign of Grace," notwithstanding it was written by a namesake, he hurled it across his room, and thus threw from his mind any intention of becoming a Congregational minister. "So William Booth, expelled from the Wesleyans and repelled from the Independents, stood alone, fronting the world and the Churches, not knowing where to go or what to do."

CHAPTER IV

ORDAINED AS A MINISTER—THE SELECTION OF HUSBANDS AND WIVES

THE never-failing activity and zeal of William Booth ensured his speedy resumption of evangelistic effort. In Lincolnshire a number of Methodist societies had broken off from the parent body. Their independence to that extent appealed to the young evangelist, and he went to Spalding and took charge of these dissentient Methodists. Then he joined an offshoot of the Wesleyan Church known as the New Connexion, and soon was back again in London, and actually a student in training for the ministry of the Methodist New Connexion. At last it seemed that he was captured by one of the Free Churches, and although he had been described as so independent in his habits as to be almost "unmanageable," he was ultimately ordained as a regular minister of that body, so was made what the *Court Circular* described him after his reception by the King, the "Rev." William Booth.

He was ordained on May 29, 1858. For once Mr. Booth found himself a recognised leader of a regular ministerial order, and for a time he forsook the ways of the evangelist for the orthodox routine of the

ministerial office. The body he had joined showed a real appreciation of his capacities, and presented the natural broad field for which the zealous and independent spirit was fitted. They sent him on a special evangelistic mission into Staffordshire, with the result that in a few weeks there were nearly two thousand professed conversions as the direct outcome of his meetings.

In his work he was well supported by his wife. His marriage to Catherine Mumford had taken place on June 16, 1855. "We were one in heart, soul, and purpose from the time of our first meeting," he says. It was, indeed, great good fortune to William Booth to have a wife so entirely in sympathy with his work and aims, one so strong in her mind and capacities to help him fulfil all his duties. She had almost as much to do with the success of the work as her husband.

It is interesting to note what both husband and wife looked for in a life partner, especially as throughout the history of the Army they have rigidly enforced certain conditions upon the Army officers desiring to be married.

"I had formed an idea of what I wanted in a wife," the General says, "and resolved to wait until I found a woman who, in some measure at least, would answer to it. It began with devotion to God and righteousness, and soul-saving, and went on to other qualities, moral, social, and intellectual. Although in my fancy I had formed this ideal, I could never have expected to find a being who so nearly answered to it as I did in the woman who then linked her fate with mine, and who has ever since been my comrade in the fight. It may be said that the world knows all about us, seeing that

her life has been almost as public as my own. I may say, however, that if personally I have, in the hands of God, had to do with the origination of this remarkable movement, if I have stood to it in the relation of a father, surely my precious wife may be truly considered to have been its mother ?"

At the same time it is interesting to record what was the ideal husband according to Mrs. Booth, and, it must be added, Mrs. Booth always retained the conviction that her ideal had in her own case been attained.

"Who can wonder," she remarked in later life, that marriage is so often a failure when we observe the ridiculous way in which courtship is commonly carried on? Would not any partnership result disastrously that was entered into in so blind and senseless a fashion ?

"Perhaps the greatest evil of all is hurry. Young people do not allow themselves time to know each other before an engagement is formed. They should take time and make opportunities to acquaint themselves with each other's character, disposition, and peculiarities before coming to a decision. This is the great point. They should, on no account, commit themselves until they are fully satisfied in their own minds, assured that if they have a doubt beforehand it generally increases afterwards. I am convinced that this is where thousands make shipwreck and mourn the consequences all their lives.

"Then, again, every courtship ought to be based on certain definite principles. This, too, is a fruitful cause of mistake and misery. Very few have a definite idea as to what they want in a partner,

and hence they do not look for it. They simply go about the matter in a haphazard sort of fashion, and jump into an alliance upon the first drawings of mere natural feeling, regardless of the laws which govern such relationships.

"In the first place, each of the parties ought to be satisfied that there are to be found in the other such qualities as would make them friends if they were of the same sex. In other words, there should be a congeniality and compatibility of temperament. For instance, it must be a fatal error, fraught with perpetual misery, for a man who has mental gifts and high aspirations to marry a woman who is only fit to be a mere drudge, or for a woman of refinement and ability to marry a man who is good for nothing better than to follow the plough or look after a machine. And yet how many seek for a mere bread-winner, or a housekeeper, rather than for a friend, a counsellor, and companion. Unhappy marriages are usually the consequences of too great a disparity of mind, age, temperament, training, or antecedents.

"As quite a young girl I early made up my mind to certain qualifications which I regarded as indispensable to the forming of any engagement.

"In the first place, I was determined that his religious views must coincide with my own. He must be a sincere Christian, not a nominal one, or a mere Church member, but truly converted to God. It is probably not too much to say that, as far as professedly religious people are concerned, three-fourths of the matrimonial misery endured is brought upon themselves by the neglect of this principle. Those who do, at least in a measure, love God and try to serve Him,

form alliances with those who have no regard for His laws, and who practically, if not avowedly, live as though He had no existence. Marriage is a Divine institution, and in order to ensure, at any rate, the highest and most lasting happiness, the persons who enter into it must first of all themselves be in the Divine plan. For if a man or woman be not able to restrain and govern their own natures, how can they reasonably expect to control the nature of another? If his or her being is not in harmony with itself, how can it be in harmony with that of anybody else?

"The second essential which I resolved upon was that he should be a man of sense. I knew that I could never respect a fool, or one much weaker mentally than myself. Many imagine that because a man is converted that is all that is required. That is a great mistake. There ought to be a similarity or congeniality of character as well as of grace. As a dear old man, whom I often quote, once said: 'When thou choosest a companion for life, choose one with whom thou could'st live without grace, lest he lose it!'

"The third essential consisted of oneness of views and tastes, any idea of lordship or ownership being lost in love. Of course, there must and will be mutual yielding wherever there is proper love, because it is a pleasure and a joy to yield our own wills to those for whom we have real affection, whenever it can be done with an approving conscience. This is just as true with regard to man as to woman, and if we have never proved it individually during married life, most of us have had abundant evidence of it, at any rate, during courting days.

"For the same reason neither party should attempt

to force an alliance where there exists a physical repugnance. Natural instinct in this respect is usually too strong for reason, and asserts itself in after life in such a way as to make both supremely miserable, although, on the other hand, nothing can be more absurd than a union founded on attraction of a mere physical character, or on the more showy and shallow mental accomplishments that usually first strike the eye of a stranger.

"Another resolution that I made was that I would never marry a man who was not a total abstainer, and this from conviction, and not merely in order to gratify me."

CHAPTER V

MRS. BOOTH'S FOUR MARRIAGE RULES

CATHERINE MUMFORD, it will be seen, set very high ideals before her. Singularly enough, too, she married a man who she believed was all she wished, and who bore the name, had the personal appearance, and occupied the position, for which she had most liking.

"I had," she wrote, "like most people, certain preferences. The first was that the object of my choice should be a minister, feeling that as his wife I should occupy the highest possible sphere of Christian usefulness. Then I very much desired that he should be dark and tall, and I had a special liking for the name of William. Singularly enough, in adhering to my essentials, my fancies were also gratified, and in my case the promise was certainly fulfilled: 'Delight thyself in the Lord, and He shall give thee the desires of thy heart.'

"There were also certain rules which I formulated for my married life before I was married or even engaged. I have carried them out ever since my wedding-day, and the experience of all these years has abundantly demonstrated their value.

"The first was never to have any secrets from my

husband in anything that affected our mutual relationship or the interests of the family. The confidence of others in spiritual matters I did not consider as coming under this category, but as being the secrets of others, and, therefore, not my property.

"The second rule was never to have two purses, thus avoiding even the temptation of having any secrets of a domestic character.

"My third principle was that, in matters where there was any difference of opinion, I would show my husband my views and the reasons on which they were based, and try to convince him in favour of my way of looking at the subject. This generally resulted either in his being converted to my views, or in my being converted to his, either result securing unity of thought and action.

"My fourth rule was, in cases of difference of opinion, never to argue in the presence of the children. I thought it better, even, to submit at the time to what I might consider as mistaken judgment rather than have a controversy before them. But, if occasion arose, I took the first opportunity for arguing the matter out. My subsequent experience has abundantly proved to me the wisdom of this course."

So interesting and important was the union of William Booth and Catherine Mumford, that it is well to glance briefly at the circumstance of their first meetings. April 10, 1852, is a notable date. It was Mr. Booth's birthday, the day on which he definitely abandoned business and became a minister, and the day on which he realised that his feelings for Miss Mumford meant a life-long love. He was at the time her pastor. He was then preaching for the Reformers

at the modest salary of £50 a year—"passing rich" on that. "How much will you require?" he was asked, when the ministry was decided upon; and the reply was characteristic of the man, who, requiring much in after years for the vast work in which he engaged, has always made a rule of asking for exactly what he judged he needed—that and no more. "Twelve shillings a week will keep me in bread and cheese," was the simple reply.

"I would not hear of such a thing," his friend responded. "You must take a pound at least." And on these terms young William Booth commenced his ministerial career.

On the day mentioned the two had been present at a Reformers' meeting in a school-room in Cowper Street, City Road, and Mr. Booth at the close was allowed to see Miss Mumford to her residence. So that affection sprung up which united in a life-partnership two whose work was to prove of whole-world benefit.

Catherine Mumford was well fitted for her remarkable career. Her spirit was as independent, strong, and courageous as that of the man she married. It was a spirit inherited from strong-minded parents. Her mother, whose maiden name was Milward, had set before her, as her daughter did later, a high ideal as to the requirements of a husband. Almost on the eve of what was to have been the day of her marriage Miss Milward broke off the engagement because she had conveyed to her mind that the prospective bridegroom was not everything she desired him to be. The shock sent her lover mad. She also, in consequence, had an almost fatal illness. Later, she loved

and married John Mumford, a special preacher attached to the Methodists. The love story did not run smoothly. The father of Miss Milward ordered the young preacher out of the house when love was talked of. Later his daughter left home rather than give up her lover Reconciliation came a few months afterwards, and the marriage took place with Mr. Milward's full approval and blessing. The marriage resulted in the birth of Catherine, who, in due course, married William Booth, and became the "Mother" of the Salvation Army.

CHAPTER VI

TRAVELS AND TRIALS OF AN EVANGELIST

THE marriage of William Booth and Catherine Mumford was of the quietest description, without any of the ritual and demonstration that Salvationists now delight in. There were three witnesses only—Mr. Mumford, Mr. Booth's sister, and the minister. There was no attempt to parade the wedding—to make an advertisement of their work out of this domestic ceremony. In later years a totally different course was pursued when similar chances for "making the most of a wedding in the interests of the Kingdom" recurred in the marriages of their children. Even the honeymoon of Mr. and Mrs. Booth was spent conducting revival services. After a week in Ryde, Isle of Wight, they proceeded to Guernsey, where Mr. Booth preached every night for a fortnight.

"Life with me," wrote Mr. Booth from Guernsey, "has had its dark shadows and its gloomy days. And yet it has not been all sadness. There have been silvery linings to its darkest clouds. I have tasted many of its sweets, and have drunk deeply of its passing excitements. I have known somewhat of the quiet joys of home, the pleasure of friendship, the

thrilling delights inspired by beholding the creations of man's genius, and the lovely and picturesque in nature. But no emotions that ever filled my heart were so rapturous, so pure, so heaven-like, as those that have swelled my heart while standing surrounded by penitent souls seeking mercy at the hand of Calvary's Prince."

Among the Methodist New Connexion the Rev. William Booth had speedily gained influence and reputation. He had been appointed to the work of an evangelist in order that he should visit the various circuits, and the *New Connexion Magazine* contained accounts of the remarkable success attending his meetings. For the most part Mr. and Mrs. Booth travelled together, and took opportunity to enjoy many country walks. They were greatly impressed by a first visit to Chatsworth, the Duke of Devonshire's seat, and to Sir Joseph Paxton's home close by.

"It is a fine building," wrote Mrs. Booth, "quite a gentleman's seat, and yet it is only eighteen years since he (Sir Joseph Paxton) came here on an equal footing with the man who keeps the lodge and who works still as a plodding gardener. They both came on to the estate together, and at equal wages, which were very low, and now one is 'Sir Joseph,' known all over the world, while the other is still but keeper of the lodge."

It is interesting to note that for a number of years past the Salvation Army has held its anniversary celebration in the Crystal Palace, for the designing of which Sir Joseph Paxton was honoured by Queen Victoria.

While staying in the neighbourhood a visit was

paid to the rocks of Middleton Dale. The Booths had no objection—staunch teetotallers as they were—to take refreshments at an inn.

"We walked about half a mile up the Dale," Mrs. Booth recorded, "and then I rested and got a little refreshment at a very ancient and comical kind of inn. William walked half a mile further. During this time I had a very cosy and, to me, amusing chat in rich Derbyshire brogue with an old man over his pipe and mug of ale.

"William constantly saluted some passer on the road, and from all received a regular Derbyshire response. One old man, in answer to a question as to the distance we were from the Dale, said he reckoned 'Welley' four miles, it 'met' be about 'thra' and a half. I thought of poor Liz, filling the pan 'welley' full of potatoes!"

Until the spring of 1856 the evangelistic work was continued without interruption, many places being visited. They reached Halifax, where they stayed longer than they had anticipated, for the reason stated in the following letter, written to Mr. and Mrs. Mumford:—

"*Sunday, March* 9, 1856.
"*Halifax.*

"MY DEAR FATHER AND MOTHER,—It is with feelings of unutterable gratitude and joy that I have to inform you that at half-past eight last night my dearest Kate presented us with a healthy and beautiful son. The baby is a plump, round-faced, dark-complexioned, black-pated little fellow.

"Your very affectionate son,
"WILLIAM BOOTH."

The baby was Bramwell, now Chief of the Staff of the Salvation Army.

"We were booked for Chester," wrote Mr. Booth in another letter, "but had to remain in Halifax for his convenience."

Mr. Booth's work as evangelist continued. Its value was recognised by many in the Connexion. It was not, however, continued without vexation. Some ministers, indeed, seemed to resent the success which attended the visits of Mr. Booth. Causes were, in fact, at work which led to a severance, and in a letter written at this time, Mrs. Booth referred to what was ultimately one of the reasons why the Salvation Army came into existence.

"William is working hard, and with wonderful results," she wrote, "notwithstanding he is very much harassed in mind regarding his future course. Reports are continually reaching us of the heartless manner in which the preachers let the work down after we are gone. So that, so far as our community is concerned, it is like spending his strength for naught. The cold, apathetic, money-grabbing spirit of some preachers and leading men is a constant thorn in his side. Oh for a Church of earnest, consistent, soul-saving men! But, alas! alas! such is indeed difficult to find."

That was written in 1856, nearly fifty years ago. For another five years Mr. Booth continued to work for the Methodist New Connexion, and all his converts were added to the Church. In January, 1857, they were at Chester, where a newspaper attack upon the religious revival which marked the visit of the Booths caused considerable feeling. The experience,

however, led to new efforts to attract the scoffers. But the preacher was getting out of touch with the quiet methods of the Methodist New Connexion. And he was beginning to get into close touch with the masses of the people, and to understand how to attract the attention of those who were not within the Churches.

CHAPTER VII

DRAMATIC GOODBYE TO THE CHURCHES

MR. BOOTH was irritated, and with good cause. He was working with wonderful vigour. The audiences were sympathetic at the conclusion of his services if not at their commencement. That was well and pleasing, but the officials of the Connexion worried him. They were worrying him up to the decisive point which drove him out of the Church and which made the Salvation Army. But for the action of his opponents in the Methodist New Connexion the Salvation Army would not have been born.

"Our secretary was through here this morning," he wrote. "He did not please me. I can't understand it. A certain knot of the ministers are an enigma to me. They seem to have very little sympathy, and appear only to use me to get up revivals to push their machines, and to help them when all other means fail. The great, high, and holy view I have of the movement does not seem to enter into their calculations. Well, I gave him a broadside or two, and then left him."

At this period Mr. Booth first made the acquaintance of the well-known evangelist, Mr. Reginald Radcliffe.

Upon the conclusion of his meetings at Chester, Mr. and Mrs. Booth visited Bristol, Truro, and St. Agnes. Their visit to the last two places comprised their first experience of Cornwall. Here they had to contend with great opposition at first, which only served to make their subsequent success—especially with regard to Truro—the more marked. From Truro Mr. and Mrs. Booth proceeded to Stafford.

At this time the Conference of 1857 was sitting in Nottingham, and from there Mr. Booth received news which served to disturb most of his plans and hopes for the future. A formal letter was sent him by the secretary of the Conference to the effect that it was decided that he should take a circuit.

There is no doubt that Mr. Booth deeply felt the decision of the Conference, and the bad spirit manifested towards him by some of its members. He wrote :—

"At Stafford we had just got to work, with the blessed promise of a wonderful awakening, when the Conference which conducted the affairs of the Connexion, for various reasons, or rather on sundry excuses relating to Church order, by a narrow majority, decided that I should return to regular pastoral work. This was a heavy blow to me, and very much against my judgment. But I bowed to authority, and spent one year in the Halifax and three years in the Gateshead circuits."

Mr. Booth engaged in the circuit work, proceeding to Brighouse, where the mill hands received special attention. Nearer and nearer did the Booths get to the masses there. They devoted themselves to the drunkards, the moral failures of the factories and

mills. They cared for the little girl half-timers of seven and eight years of age. They agitated for a law to prohibit young girls under twenty from working in factories before one o'clock.

All the time they were anxious to leave the circuit work, but found they had a large number of ministerial opponents. "We have no fresh news of a Connexional character," wrote Mrs. Booth. "We don't anticipate William's reappointment to the evangelistic work. All the whispers we hear on the subject seem to predict the contrary. No, the spirit among the opposing few who put him down is, I fear, as rampant now as it was then, and his having gone through a circuit with all its usual routine will not appease it. The opposition part will, however, have to make it manifest what manner of spirit they are of, for the question this time will be thoroughly thrashed out."

At the Conference of 1858 Mr. Booth was received into what is termed "full connexion," his four years of probation having expired. He received the full rite of ordination. Many districts had sent in requests that he should be permitted to resume evangelistic work, but the Conference would not have it. They insisted he should go on circuit again, with a sort of understanding it should only be for another year. Mr. and Mrs. Booth accordingly went to Gateshead.

Inasmuch as the population of Gateshead was fifty thousand at that time, Mr. Booth found good scope for his energies. The congregation of Bethesda Chapel quadrupled in a few weeks. The chapel soon became known as the "Converting Shop." Amongst the lowest class the work carried on was

of the nature that subsequently marked the Salvation Army. Open-air parades were a novel feature. A Sunday procession marched through the streets singing heartily. These efforts found many friends, and also many enemies.

By the end of 1859 Mr. Booth had become a superintendent minister. The Conference that year again insisted on circuit work for him. He left the Conference disappointed and dissatisfied. With his wife he returned to Gateshead, where their labours were continued till 1861, broken, however, by a considerable period of illness for Mr. Booth. The final battle with the Churches came in 1861. Mr. Booth was unhappy under the Connexional yoke, tied as he was still to the circuit duties, and convinced that his right place was in the evangelistic field. Mr. and Mrs. Booth had quite made up their minds that the Conference of 1861 must set them apart for evangelistic work, or that they would leave the Connexion. Mr. Booth wrote to the President of the Conference, expressing his opinion that he was convinced of the scriptural character of the office of evangelist. Never was there a time, he added, when in this country there was so wide a door open for this class of labourer. "As you are aware, in London, and many parts of Scotland, Ireland, and all over the world, this class of agencies has attracted the ear of vast masses of the people, and a great amount of good has been done." Mr. Booth concluded by making suggestions for his employment in various ways in evangelistic instead of circuit work.

The decisive Conference was held in Liverpool in the summer of 1861. Mr. and Mrs. Booth went to it

feeling greatly discouraged, for they feared the request would not be granted. They anticipated sharp fighting. They knew some ministers were wholly for them, while many others were bitterly opposed. There was brisk opposition, as they had expected, to Mr. Booth's proposals. The Conference was against him.

"The scene when this occurred," one writer remarks, "will some day, it is hoped, be painted by a great artist, in order that it may hang for ever on the walls of the Conference hall as a useful reminder of the blindness and folly which almost every ecclesiastical assembly appears to have inherited from the Sanhedrin." It was a thrilling moment, and there were many tears when the Rev. William Booth stood up to testify the faith that was in him before a jealous and scornful majority, barricaded against all appeals to head or heart by altogether insuperable obstacles in the shape of officialism and red tape. He spoke with much feeling and intense earnestness.

"I am called of God to this work," he declared, with passionate eloquence. Should he refuse to obey the call?

A compromise was suggested, but Booth would not consent, and Mrs. Booth would be no party, even by her silence, to the idea. It was one of those supreme moments when rules and regulations are forgotten, and the heart out of its own fulness acts upon the promptings and inspirations of the hour.

Rising from her seat and bending over the gallery, Mrs. Booth's clear voice rang through the Conference as she said to her husband, "Never!"

That "Never," ringing out through the Conference hall sounded the death note of William Booth's career

as a regular minister, and rang in for him a new life in which the grand, independent spirit of this truly great man was to carry out the most successful mission work the world has known. That "Never" brought the Salvation Army into being by taking him out of a work where his spirit was killed, and putting him into a new work where his spirit was to give life to and maintain a splendid reforming organisation.

There was a pause of bewilderment and dismay. Every eye was turned towards the speaker in the gallery. The idea of a woman daring to utter her protest, or to make her voice heard in the Conference, produced little short of consternation. "It was a sublime scene, as with a flushed face and flashing eyes she stood before that audience. Decision, irrevocable and eternal, was written upon every feature of that powerful and animated countenance. Her nerves seemed to penetrate like an electric flash through every heart," says Commander Booth-Tucker.

Booth refused to abandon the evangelistic work. Mrs. Booth heartily agreed with him in that decision. The ministry was, therefore, given up, and Mr. and Mrs. Booth left the Conference to make a fresh start in life. They then had a family of four little ones. They had been unable to save any money, and were entirely without means or immediate hope of a livelihood when this momentous decision was arrived at.

It was Mr. Booth's final severance from the Churches.

CHAPTER VIII

HOMELESS AND OUT OF WORK—FACING THE WORLD AFRESH

WILLIAM BOOTH'S severance from the Methodist New Connexion was as decisive and involuntary as Wesley's separation from the Church of England, but at this important time of Reform agitation the Methodist New Connexion did not realise that they had lost their young preacher. Those who had opposed him, and many who were his friends, thought he would bow to discipline and proceed to the Newcastle circuit to which they appointed him. Dr. Cooke and another minister followed him home. They thought that, notwithstanding his expressed repugnance for the arrangements proposed by the Conference, he would decide to retain his ministerial office.

There was no hesitation about the preacher's decision. His mind was made up. He knew that if he went on to the Newcastle circuit, the conditions of which he thoroughly understood, it would be impossible for him to devote time to revival work. Consequently, as he was determined not to be tied down by the ministerial routine, he saw no possibility of accepting the Conference terms. He was prepared to forego his ministerial salary if allowed to continue

his evangelistic work, and trust for sustenance to what might be provided where his services were desired. Otherwise he made it clear that it would be impossible for him to go on.

This conversation took place on the Saturday immediately following the heated discussion at the Conference, which was to hold its final meeting on the Monday morning. That sitting Mr. and Mrs. Booth attended. Mr. Booth's name was read out as appointed to the Newcastle circuit, and he was asked to take up the duties. He replied that, "If to receive his bread and cheese, or to exempt himself from suffering and loss, he were to sacrifice his convictions, he believed God would despise him, they would despise, and he was certain that he would despise himself. Rather than do that he would go forth without a friend and without a farthing."

Mr. Booth added that he loved the Connexion, and had for seven years sought its highest interests. He was now asked, however, to carry out an arrangement which was impossible—one which would involve him, in his judgment, in a course of disobedience to God and his conscience.

The Conference did not heed. What they had done they had done, and Mr. Booth, having been appointed to Newcastle, would have to go to Newcastle and there carry out the duties allotted to him. The voice that moved thousands of the masses was unable to influence this Conference of ministers, but—it gave to the world a new evangelist, and William Booth with his helpmeet set themselves to think out their new path in life, to minister to the world a new religion, something entirely unlike any other denomination.

With anxious thoughts at this time General Booth avers, when the rubicon was passed and the severance from the Methodist New Connexion made final, "That he and his wife went out together not knowing a soul who would give them a shilling, neither knowing where to go."

Mrs. Booth wrote to her parents, "I am so nervous I can scarcely write. I am almost bewildered with fatigue and anxiety. If I thought it was right to stop here in the ordinary work I would gladly consent. But I cannot believe that it would be so. Why should he spend another year plodding round this wreck of a circuit, preaching to twenty, thirty, and forty people, when, with the same amount of cost to himself, he might be preaching to thousands? And none of our friends would think it right if we had an income. Then, I ask, does the securing of our bread and cheese make that right which would otherwise be wrong when God has promised to feed and clothe us? I think not; William hesitates. He thinks of me and the children, and I appreciate his love and care. But I tell him that God will provide if he will only go straight on in the path of duty. It is strange that I, who always used to shrink from the sacrifice, should be the first in making it. We have no money coming in from any quarter now. Nor has William any invitations at present."

A week or two later, writing from Alnwick, where they had been to conduct some services, Mrs. Booth said, "The blindness of the preachers is enough to make the stones cry out! They thought it would be wiser to defer the services until the winter, as one of the leading families was going to the seaside! So

poor, convicted sinners of Alnwick must wait their convenience! However, William has delivered of them. I am willing to stand by my dear husband, and do all I can to help him in whatever course he may decide upon."

There being the Connexion's house at Newcastle ready for him, Mr. Booth placed his wife and children therein for a time and sought for revival engagements. He thought invitations would pour in upon him, but they did not come. His troubles with the Conference were known. Some ministers, formerly glad to welcome him, had no longer the desire to see him amongst them. Others, anxious to have his help, were afraid of getting into disfavour with the Conference officials if they gave any encouragement to Booth's independent action.

His children needed bread, and he must seek it for them. Much harassed and with a heavy heart he went to London. Amongst those he visited was a Mr. Hammond, a successful evangelist, who recommended him to "cut" denominational work altogether, and Mr. George Pearse, who was interested in some undenominational mission work in the metropolis. "I said to Mr. Pearse, in the best way I could, that all I desired at the present was a sphere to which I was adapted, and I then hesitated and stammered. Still, I said, for the first few months I should need a friend or two who would look in and say, 'Children, have you any bread?' He, and Mrs. Pearse, too, laughed aloud at this, and, on my commencing to explain, he said, 'I laughed that you should think Christian love should be so low as not to do that much.' I called afterwards to see William Carter, a

prominent working man's evangelist. He holds many of the notions of the Plymouth Brethren, and has given up one branch of his business, and is about to give up all. He offered to set me to work at once. So you see there is no lack in the direction of open doors. My only fear is as to whether I am fitted for this sort of work."

Mr. Booth hesitated about associating himself with undenominational efforts, for his interest was still with the body he had served so well. He still had hopes that their differences would be arranged. A correspondence in July, 1861, put an end to those hopes. The Conference which refused his request for evangelistic work and appointed him to Newcastle expected him to carry out his duties there. A few weeks after the Liverpool Conference the Rev. H. O. Crofts, President of the Methodist New Connexion, wrote to complain that "you are not taking your circuit according to the rules and usages of the body." Mr. Booth's reply, dated July 18th, stated that he had clung to the idea that his connection with the Conference might be retained another year without sacrificing his convictions. From the president's letter he found he was mistaken, and that no plan was open to him by which he could work out those convictions and retain that connection.

"Therefore, intensely painful though it be, I place my resignation in your hands. I offer myself for the evangelistic work, in the first instance to our own Connexional Churches, and when they decline to engage me, to other portions of the religious community. I offer myself to co-operate in conducting special services, or preaching to the outlying crowds

of our population in theatres, halls, or the open air. . . . Knowing that the future will most convincingly and emphatically either vindicate or condemn my present action, I am content to await its verdict."

So was broken the last link between Mr. Booth and the Methodist New Connexion. The Booths, having now no home, turned to London for shelter, which was found with Mrs. Booth's parents. The children were sent from Newcastle to the metropolis by sea in order to save expense, for the time had come when every shilling had to be considered.

In coming to London to seek a changed future it is interesting to note that Mary Kirton, the faithful servant of Mr. and Mrs. Booth, insisted on coming with them. She declared that no change in circumstances should induce her to leave her mistress, and that, with or without wages, she would continue to shepherd the little ones, whom she loved with all the fervour of her strong nature and warm Irish heart.

CHAPTER IX

THE CONCEPTION OF A BOLD IDEA

IN July, 1861, we find William Booth risking everything because he felt his work could only be thoroughly done in one way, and because, unless allowed to do it thoroughly in that way, he would no more attempt it under the conditions which were forced upon him. He took that step at thirty-two years of age, with wife and children to keep, with not a penny of assured income, without promise of any work that would provide an assured income. Surely all may pay a tribute to the courage, if not to the discretion, of the man who took such a step! The wisdom or folly of it had to be proved.

Were the Booths, apart from lack of means, fitted for the independent work they contemplated, work the lines of which were not clearly defined even in their own minds? There can be no doubt on that score. Mr. Booth had long since proved that as an evangelist he could attract and influence great masses of the people. He had already adopted a style of address more suited to the masses of the people than the orthodox type of sermon. He spoke to the people in an easy, bright, conversational style rather than the academic and full

dictatorial manner of many preachers. He spoke rather as man to man than as preacher to congregation. With his wife he had been, not only into the homes of the people, but into the hovels of those who had no real homes. They had together sought out the drunkards and the victims, and endeavoured to understand them. They had become very practical people. They believed in feeding the hungry before attempting to convert them. They believed in clean homes as the best preparation for clean lives. They had conceived a special love for the scum of the earth that the majority of men and women passed by as the lepers of society, that "submerged tenth," who struggled and fought and thieved for an existence, who had neither honest work nor the desire for it.

With knowledge of humanity, sympathy for its sorrows and sins, and a whole-hearted desire to improve the condition of the poorest, the Booths wanted to keep at work among the poor. They had no absurd ideas of their own superiority. They were very ordinary human beings. One letter written by Mrs. Booth to her parents lets in an interesting light upon the Booths' domestic life. Mrs. Booth wrote referring to a meeting at Hunslet: "I would have given a good deal for you to have been present. My precious William excelled himself, and electrified the people. You would, indeed, have participated in my joy and pride could you have heard and seen what I did."

Here Mr. Booth broke in thus: "I have just come into the room where my dear little wife is writing this precious document, and, snatching the paper, have read the above eulogistic sentiments. I just want to

say that the very same night she gave me a curtain lecture on my 'blockheadism, stupidity,' &c. : and lo ! she writes to you after this fashion. However, she is a precious, increasingly precious, treasure to me, despite the occasional dressing down I come in for."

Mrs. Booth, resuming her letter after this interruption, added, "We have just had a scuffle over the above, but I must let it go. But I must say in self-defence that it was not about the speech, or anything important, that the said curtain lecture was given, but only on a point which in no way invalidates my eulogy."

Mrs. Booth had become an experienced preacher. She had at one meeting addressed by her husband made a brief statement of her personal feeling, that she was not doing as much Christian work as she should. The same evening her husband insisted on her preaching, and she did so. From that Sunday until the severance from the Methodists she was continually preaching, because the people liked her to do so, and went in large numbers to hear her. In purely evangelical work, therefore, she was well equipped to help Mr. Booth. She possessed a peculiar spiritual force over the drunkard and the depraved. In the slum work she had also proved most effective. Once she summoned up courage to enter the wretched home of a drunkard when the man was very drunk. He was the brother of a Wesleyan minister, and formerly a clever workman who could earn several pounds a week. Mrs. Booth got him to sign the teetotal pledge the next day, and he kept that pledge for all his future life. In the week that followed, Mrs.

Booth succeeded in getting ten drunkards to sign temperance pledges.

Mrs. Booth had found it necessary to devote most of her evenings to such work. "I remember in one case," she wrote, "finding a poor woman lying on a heap of rags. She had just given birth to twins, and there was nobody of any sort to wait upon her. I can never forget the desolation of that room. By her side was a crust of bread and a small lump of lard. 'I fancied a bit of bootter (butter),' the woman remarked, apologetically, noticing my eye fall upon the scanty meal, 'and my mon—he'd do owt for me he could, bless'm—he couldna git me ony bootter, so he fitcht me this bit o' lard. Have you iver tried lard isted o' bootter? It's rare good!' said the poor creature, making me wish I had taken lard for 'bootter' all my life, that I might have been the better able to minister to her needs. However, I was soon busy trying to make her a little more comfortable. The babies I washed in a broken pie-dish, the nearest approach to a tub I could find. And the gratitude of those large eyes that gazed upon me from that wan and sunken face can never fade from my memory."

It was to brighten lives like these, to reclaim the worst types of human failures, that the Booths desired to labour. Could they pursue what they regarded as their true pathway in life within a religious body? They had tried and found their efforts checked. So Mr. Booth had left the Churches, and gradually the bold idea was being conceived of trying to do for the Churches in general what they had hitherto tried to do for their own denomination, which no longer desired their aid. At the Conference remarks were

made by one speaker which directly bore upon this idea. This opponent of Mr. Booth's appointment as evangelist had urged that if an evangelistic agency were created, it should be applied to the reaching of the masses, who in each large city were beyond the pale of every Church. Let Mr. Booth, he argued, "Go forth like Paul into the regions beyond, instead of building on other men's foundations." These words proved to be prophetic. The idea was already conceived, though action upon it was still to be deferred for some years.

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CHAPTER X

SHOCKING THE NERVES OF ORTHODOXY

THERE was a weary time of waiting for the hand of God to move in the right direction for William Booth and his wife, but they knew that the Omnipotent would not desert them, they trusted in the great fundamental source of all great things, and felt that prayer would bring great results, as it eventually did.

The new evangelist, listening to no outside or worldly voice, set his heart and soul and mind to preach his gospel of simple faith, and he waited for the "call," which in his ardent nature he knew would come.

The first "call" came in an invitation to Cornwall for mission work, no remuneration being guaranteed. They would have to trust to their needs being provided for as they went on. The children were left with their grandparents. Mr. and Mrs. Booth proceed to Hayle, the invitation having come from the Rev. Mr. Stone, a Minister of the New Connexion. He was one of Mr. Booth's converts, and the cordial invitation he sent was to conduct evangelistic services in his circuit.

Cornwall has been the scene of many religious revivals. It has seldom known one more general and

enthusiastic than marked Mr. Booth's visit there. The little chapel where the first meeting took place was packed, and could not hold nearly all who wished to attend. Other meeting-places were taken and overcrowded. The people met the evangelist in the streets and he addressed them there. Mr. Booth had always welcomed the fervent and loud expressions of feeling rather than the quietude and solemnity of the regular religious service. In Cornwall he found at his meetings the spirit he loved. In the services he introduced the "penitent form," to which those his words had moved would go and publicly declare their convictions, and the use that was made of the form at this period led to much rejoicing. St. Ives was next visited, and there the penitents included two members of the corporation and twenty-eight captains of fishing vessels.

Then Mr. Booth visited all parts of the country, the tour lasting for several months. At the services the hearers not only listened to his words, but shouted their approval, and constantly interrupted the addresses with exclamations in the way that later became characteristic of Salvationist meetings. Often he would leave the pulpit and take the people to our "Cathedral," the open air, and hold meetings, instead of completing the proceedings in the usual way. The gatherings were entirely irregular in their methods, as compared with the usual type of Wesleyan gatherings, and the irregularities were approved both by the Wesleyan ministers and the laymen of Cornwall, and meetings were held almost continuously from sunrise till night.

There were others in the country, all parts of which

were visited, who approved the services—the police and the labour employers. Mine masters and managers were glad to release their men from work to allow them to go to Booth's meetings. The reason was that they found many of the worst characters in the mines entirely reformed as a consequence of the evangelist's work. They welcomed the change, and wished to see its influence extended.

"The inspector of police," wrote Mr. Booth from St. Just to a friend, "says that last Saturday night was the best night he has had since he came into the place, the Saturday night prior to the commencement of the work having been the worst. Indeed, some of the vilest characters in the town are being saved. The public-houses are deserted. A friend said last night that during the day he had been to three of them, the entire customers of them consisting of two travelling chimney-sweeps. One parlour in the most frequented of these houses, usually too well furnished with guests, was on this occasion tenanted by its solitary landlord.

"You will gather from all this that we are in the midst of a real religious excitement. We rejoice concerning it exceedingly. Is it not our wish to see such a revival brought about everywhere? Would not the Christians of your great city (London) rejoice if they could only make the truths of the Bible the topic of conversation in every house?

"This is one of the foundation principles which govern our practice. Thousands around us are being absorbed and carried away by the excitements of business, ambition, and pleasure. It is only by means of a counter-excitement such as this that we find it possible to successfully arrest their attention."

During this campaign in Cornwall many Wesleyan ministers invited Mr. Booth to their meetings, and it was thought by some of his friends (but neither thought nor desired by him) that the next Wesleyan Conference might be made the occasion of receiving him back into that body as a minister. It was hoped by them that the blunder in regard to Kennington Common could by this means be remedied. They counted without the feeling of a majority of the Conference. The irregular methods of Mr. Booth's services had shocked the nerves of many staid clergy and laity. The question of Mr. Booth's return to that body was not discussed. What was discussed was the fact that he had been conducting services in Wesleyan chapels. With that fact, and as the consequence of it, was coupled the report that many thousands in Cornwall had joined the Church in consequence of his work.

The Conference actually passed a general resolution with the intention, and with the effect, of excluding Mr. Booth from all Wesleyan chapels. Miss Marie Corelli was not wrong in suggesting that the Christian spirit is sometimes far removed from the Churches.

"Our course out of the Churches and downwards to the masses must be continued," Mr. Booth remarked at this time. "The Conference passed a resolution closing their chapels against us. Evangelistic movements being unfavourable to Church order was again the plea: therefore they must not be allowed. Consequently that door was effectually closed. It has been opened again to others since, and evangelistic work is now a regular institution of that body. But our track lay plainly away from the

Churches, and we went on to it, with much dissatisfaction and many quiet complainings, it may be, as to what appeared to us the strange ways of Providence."

It is evident that General Booth and his wife placed great reliance in the guidance of the Supreme Force; that Force, which certainly has guided the movements of the Salvation Army throughout all its perilous days unto prosperity.

Mr. and Mrs. Booth continued their life of evangelistic rovers, the expenses being met out of the collections that were made at the services. From Cornwall they proceeded to Cardiff. Mr. Booth was progressing as he desired; that is, there was a welcome wherever he went. He was a free man, and if in his services he introduced novelties he was not checked.

Hitherto his meetings had been held in churches, chapels, mission-halls, schoolrooms, cottages, and in the open air. At Cardiff he startled every one, pleased many, and shocked more by holding a most enthusiastic service in a circus.

The religious world that was so shocked at the circus service soon found their orthodox nerves even more seriously affected. From Cardiff Mr. and Mrs. Booth went to Walsall. The poor people there showed no inclination to attend services in chapels, and they had not got a circus, else Mr. Booth would have taken it. Something new, he felt, must be done to bring the poor folks to hear him.

The result was a kind of star company of Converted Reprobates. This was a collection of people who had been notorious evil-doers, poachers, prize-fighters,

gaol-birds, great drunkards—who had been changed in character by the services of Mr. Booth. He called them "The Hallelujah Band." They caused a sensation in Walsall and throughout the Midlands. They were "billed" extensively before the meetings, and at the meetings they related their experiences, past and present.

The band thoroughly fulfilled the intentions of the founder. They drew the people in vast crowds, and many of them became fitted then, as they had been in the past, to have formed part of the band itself. Only, of course, there was no room for them. The band attracted to the meetings many who certainly would not have stirred to hear an archbishop or priest. That was precisely what Mr. Booth intended. It was one of his earliest and most successful endeavours to find the masses and make the lowest in the social scale willingly attend a religious service.

Wife Beater No. 1.
Wife Beater No. 2.
Poacher No. 1.
Poacher No. 2.
Thief No. 1.
Thief No. 2.
Prize Fighter No. 1.

"One of them had been a prize-fighter, a drunkard, and a gambler, having tramped all over the country," Mr. Booth noted in his diary. "His wife and child had been in the Union. So desperate had he been that five and six policemen had been required to take him to prison, and then from the grating of the lock-up he had waved his hands to his comrades, shouting,

'This is the boy that will never give in!' Now he shouts, 'The lion's tamed! The Ethiopian's white! The sinner's saved! Christ has conquered!' The other day he sent to his parents his portrait, with a Bible in his hand instead of the boxing-gloves. Another had been a racing tout, a professional gambler, and a drunkard. A short pipe and a black eye would give an idea of his usual appearance at any time." Such were types of Mr. Booth's speakers at this time.

Such speakers, it was found, had an especial effect with people of the type to which they had formerly belonged. Processions through the streets before the commencement of the services also became common about this time, and were an important factor in bringing large gatherings to the meeting-places.

For more than two years the work was continued on these lines, Mrs. Booth often conducting revival services in one place while Mr. Booth worked in another. Many parts of the country were visited. During these years the result of their labours had been that thousands of members had been added to the Churches. To swell the membership of the Churches of all denominations had been Mr. Booth's object, though some of the converts scarcely received a hearty welcome from the respectable congregations which they joined. The masses of the people were those to whom Mr. Booth had preached, and whom he most desired to reach, and he was rapidly coming to the conclusion, as the result of his experiences, that the masses would be best reached by an organisation which was outside and entirely independent of all the Churches.

CHAPTER XI

THE TALK OF LONDON

LONDON was regarded as a most important place where work for improving the condition of the lowest classes was most needed. An invitation to Mrs. Booth in 1865 to visit Rotherhithe and conduct revival services there led to interesting results. The services lasted over a period of a month. They were very successful, and the report of them which Mrs. Booth sent to her husband, who was then in the country, led to the decision that London should henceforth be home. A house was taken in Hammersmith, and on Sunday, July 2, 1865, Mr. Booth conducted his first East-end service in a large tent erected in a Quaker burial-ground at Mile-end Waste, Whitechapel.

The audience which gathered round him at that first meeting—notable as the first of his real life-work in the foundation of the Salvation Army—was select in one sense only. It was thoroughly representative of the lowest in the social strata, the vagabonds and outcasts of the East-end. Here, as Mr. Booth-Tucker afterwards wrote, the world's greatest evangelist had "unconsciously driven his pick-axe into the granite block which was to form the basis of the Salvation

Army's New Jerusalem." Under the title of the East London Mission the services were commenced, and Mr. Booth considered they were begun with sufficient encouragement for him to persevere with them. Rough and uncouth as the people were, they evidently liked the plain talk, free from cant, which Mr. Booth addressed to them.

Mrs. Booth was greatly impressed when her husband finally decided to give up the evangelistic work and to devote himself to the salvation of the East-enders. He had come home from the meeting one night, tired out as usual. It was between eleven and twelve o'clock. "Flinging himself into an easy chair, he said to me, 'Oh, Kate, as I passed by the doors of the flaming gin-palaces to-night, I seemed to hear a voice sounding in my ears: "Where can you go and find such heathen as there, and where is there so great a need for your labours?" And I felt as though I ought, at any cost, to stop and preach to those East-end multitudes.'

"I remember the emotion that this produced in my soul. I sat gazing into the fire, and the devil whispered to me, 'This means another new departure—another start in life.' The question of our support constituted a serious difficulty. Hitherto we had been able to meet our expenses by the collections which we had made from our more respectable audiences. But it was impossible to suppose that we could do so among the poverty-stricken East-enders. We had not then the measure of light upon this subject which subsequent events recorded, and we were afraid even to ask for a collection in such a locality. Nevertheless, I did not answer discouragingly. After a momentary pause for thought and prayer, I replied, 'Well, if you

feel you ought to stay, stay. We have trusted the Lord once for our support, and we can trust Him again!' There was not in our minds at the time we came to this decision the remotest idea of the marvellous work which has since sprung into existence." So this tender-hearted and emotional woman with soulful prayer gained a step on in the work that had to be mastered.

Mr. Booth's profound sympathy with the poorest, his frank, witty, and cutting sarcasms of the rich, and Mrs. Booth's scathing references to the profligate section of the rich—to "His Grace the Duke of Rack-rent, the Right Honourable Woman Seducer, Fitz-Shameless, and the gallant Colonel Swearer," for instance—appealed directly to some of their Whitechapel hearers. They achieved the object intended—that of attracting the people. Not all came to hear either with patience or sympathy. Many of the meetings were noisy in the extreme. People tried to break up the gatherings. Roughs gathered companies of other roughs, and came to scoff, to jeer, to abuse, to riot. Mr. Booth was glad. The people came. He cared not why so only he could meet and talk to them. By his daring he secured the admiration of some who were the first leaders of the rioters. Some came from tap-rooms to find an evening's entertainment in trying to upset the meetings of the preacher. Many of these tap-room scoffers became earnest workers under Mr. Booth's direction. Those who came to scoff often stayed to pray.

These meetings and the visits of Mr. and Mrs. Booth to the houses of the East-enders became the talk of London. They were talked about and written about in the newspapers in the first instance because they were

noisy and led to disturbances on the part of the roughs who interfered with them. Afterwards they were heard of because workers among the poor began to spread reports of the improvement in the character of the district where the work was carried on. So the attention was attracted of men like the late Mr. Samuel Morley, who came to see what was being done, and was deeply impressed by the personal character of the preacher, and by the positive proofs of the results. Other philanthropists followed his example, with the result that the fear of the work being stopped by lack of funds slowly but steadily disappeared, and the permanence of the mission-work was assured.

CHAPTER XII

"HOW WE BEGAN"

THIS work in London was the real beginning of the Salvation Army, the body, however, not receiving that name for many years. How the work was begun is best told by the General himself. He thus describes it: "A large tent had been erected in a disused burial-ground belonging to the Society of Friends, in Baker's Row, Whitechapel. In this tent meetings were held every night, and to conduct them I was invited for a fortnight.

"Here was the open door for which I had longed for years, and yet I knew it not, and, moreover, was unwilling to enter it. The main reason for this was that I feared my ability to deal with people of this class. I had made several efforts, but apparently failed, and the thought saddened me and oppressed me beyond measure. I would have given worlds, had they been mine, to have been qualified to attract and interest and lead to salvation the masses I saw around me, as completely outside the Christian circle as the untaught heathen of foreign lands, but I despaired of accomplishing it. This, I thought, was not my vocation. I had forgotten Nottingham Meadow Platts and

the work in it when a boy of sixteen, twenty years before.

"However, as was my usage, no squeamish difficulties were allowed to interfere with duty. I accepted the invitation, and the hour and day found me at my post.'

"On the Mile-end Waste the first open-air meeting was held, from whence we processioned to the tent. From the first the meetings were fairly good; we had souls at almost every service, and before the fortnight had passed I felt at home; and more than this, I found my heart being strongly and strangely drawn out on behalf of the million people living within a mile of the tent, ninety out of every hundred of whom, they told me, never heard the sound of the preacher's voice from year to year. 'Here is a sphere,' was being whispered continually in my inward ear and by an inward voice. 'Why go further afield for audiences?' And so the chapel congregation somehow or other lost their charm in comparison with the vulgar East-enders, and I was continually haunted with a desire to offer myself to Jesus Christ as an apostle for the heathen of East London. The idea, or heavenly vision, or whatever you may call it, overcame me. I yielded to it, and what has happened since is, I think, not only a justification, but an evidence that my offer was accepted. My destiny was fixed, and in partnership with my beloved wife I determined that these people should be my people, and as far as our lives and labours could influence them, our God should be their God.

"The difficulties that beset us at the onset were many. To begin with, on the third or fourth Sunday

morning we found the tent lying on the ground rent in pieces. It had been a stormy night, and among other things that the rough wind had finished was our tabernacle, and, what made things worse, it was too rotten to be mended, or ever put together again. That Sunday we had to fall back on our cathedral—the open air.

"After a long search an old dancing-room was secured for Sabbath meetings. They danced in it until the small hours of the Sunday morning, and our converts had to carry in and fix up at 4 a.m. our seats, which, fortunately, had not been blown away when the tent was destroyed. It was a narrow place, holding about six hundred people. The proprietor combined the two professions of dancing-master and photographer—the latter being pushed specially on Sunday. In the front room, by which all the congregation had to pass from the open street, sat the mistress colouring photographs, whilst some one at the door touted for business. The photographing was done at the top of the house, and customers had to pass on their way up by a sort of parlour that was open to our hall, and it was a regular thing for them to pause and listen to the message of salvation as they walked upon their Sabbath-breaking business. When we saw them on such occasions we generally contrived to give them something a little warm.

"We had wonderful meetings in that room, and in connection with it I put in many a hard Sunday's work, regularly giving three and sometimes four open-air addresses, leading three processions, and doing three indoor meetings, the bulk of the labour of all of which fell upon me. But the power and the happi-

ness of the work carried me along, and in that room the foundation was really laid of all that has come since.

"Meanwhile, however, we had no place for our week-night meetings except the open-air on the Mile-end Waste, and here we carried on until nine and after, then inviting those who were anxious to remain and seek salvation on the spot where they stood.

"Our first week-night place after the tent was an old, low wool warehouse, the windows of which, unfortunately, opened on to the street. When crowded, which was ordinarily the case, it was frightfully hot, especially in summer. If we opened the windows the boys threw stones and mud and fireworks through, and fired trains of gunpowder laid from the front door inwards. But the people got used to this, shouting 'Hallelujah!' when the crackers exploded and the powder flashed, but it doubtless frightened and kept away a good many folks. Still, many a poor, dark soul found Jesus there and became a good warrior afterwards.

"Then there was an old chapel called 'Holywell Mount'—a fine place it seemed after the wretched holes and corners to which we had been accustomed; still, it never seemed to answer our purpose, some of our folks thought it was just because it was a 'chapel.'

"Then we had a stable up a court leading off the Whitechapel Road. We had it cleaned and whitewashed, and fitted up, and from its situation we were full of hope of seeing a lot done in it. But, alas! we counted our chickens before they were hatched, as so many others have done before us. After the first meeting or two we were summarily ejected, the room

next us being occupied by a gymnastic and sparring club, and our exercises disturbed theirs. They were old tenants, and their work being more in sympathy with the publican to whom the place belonged, there was nothing for us but to go.

"From the beginning we were always picking up people from the roads in all parts of London—nay, from almost every corner of the globe—as they travelled about for business or pleasure, and, taking them with us to our halls and getting them saved. Many of the Londoners came begging us to begin services in their neighbourhoods, and so we went to Old Ford to a carpenter's shop, to Poplar to a wooden shed, between which and some stables and pig-styes there was only a wooden partition, through the open cracks of which a stench oozed, enough to poison us all, and it was a wonder it did not.

"Then we went to a penny gaff at Limehouse, buying out the trumpery scenery, foot-lights and all. We went to a covered skittle alley in Whitechapel, where they bowled and gambled and drank on a week-day. A temporary platform was erected over the square upon which the pins stood, and on that platform or in front of it I have seen as many as twenty people at once kneeling and weeping as they sought salvation. Then came a larger venture. The Eastern Star, a low beerhouse, notorious for immorality and other vices, was burnt down and afterwards rebuilt. We bought the lease and fitted it up. In the front room was our first book store, at the back a good hall, and rooms for smaller classes and meetings upstairs.

"Then came the old Effingham Theatre, on the stage

of which there regularly mounted forty, fifty, and sixty sinners on a Sunday night seeking mercy. In this dirty theatre—at that time, perhaps, one of the lowest in London—we were fairly introduced to the public, and from that day the work went forth with increased rapidity.

"During this time my wife was engaged in holding meetings, of three months at a stretch, in some of the largest halls around London and in various places within easy distance, some of which resulted, in addition to making friends for the East-end work, in the formation of permanent missions, of the same character as those established in the East of London.

"All this time we had no regular definite plans for the future. From the first I was strongly opposed to forming any separate organisation. The chief sorrow to me in connection with the sects in the past had ever been their divisions on subjects which bore no adequate relationship to practical godliness, and so I constantly put from me the thought of attempting the formation of such a people.

"My first idea was simply to get the people saved and send them to the Churches. This proved, however, at the outset impracticable. I found

"1st. That my people would not go to the Churches when sent;

"2nd. They were not wanted; and

"3rd. We wanted some of them at least ourselves, to help us in the business of saving others.

We were thus driven to providing for the converts ourselves. As the movement grew we thought it might be our work to constitute a mammoth working-men's

society just there in the East-end, and with smaller branches all around. But as we spread from one part of London to another, and then to the provinces, we came to accept our mission to preach the Gospel to every creature, and to arrange accordingly."

CHAPTER XIII

FASCINATING THE SCOTS

THE period from 1865, when the East-end work was commenced, till that work was developed into the Salvation Army, meant fifteen years' very hard labour for Mr. and Mrs. Booth. The harder it was the more pleased they were, and happily their financial troubles were passing away. The services which were conducted attracted some wealthy persons, and many of these became friends of the work, and contributed material assistance. In one case a young convert had a brother who became much interested. This gentleman attended the East-end meetings, and was so surprised and pleased at what was being done that he mentioned it to the committee of the Evangelisation Society. This body had formerly been approached and invited to inquire into the operations of the mission, but up to that time had not done so. Fortunately they were then in possession of considerable funds. They made an investigation, and as the result, agreed to give Mr. Booth's mission a weekly sum of about £12.

Thus helped, an immediate effort was made to secure more useful premises for the meetings, and it was in this way made possible for the Effingham Theatre to

be engaged. Then where the Eastern Star beerhouse had stood a large hall was built, and the mission was in possession of a substantial and convenient building as its headquarters, the address being 188, Whitechapel Road.

The occupation of these premises was of very great assistance in centralising a work which by this time had spread in many directions. Services had been conducted not only in the East-end, but in the West-end, and many of the suburbs of London. Nor had the metropolis been the only scene of the mission work. While Mr. Booth confined his attentions at this time almost exclusively to the metropolis, there had been demands from many parts of the country for their assistance. Mrs. Booth consequently became the travelling evangelist, and one branch of her work took the form of services at the seaside resorts. So powerful were the addresses of Mrs. Booth, who spoke with great eloquence and force, that she was recognised, even when acting alone, as one of the most successful mission workers. Some friends offered to build her a church like Spurgeon's Tabernacle, an offer which was declined because it was deemed, quite wisely, that her work must not be confined to one area, but extend to many places.

In October, 1868, the first number of the mission's magazine appeared, edited by Mr. Booth, and this publication, under the title of the *East London Evangelist*, afforded the best means of informing the public, far and wide, of the details of the work. It was successful from the commencement, and its circulation brought many new friends and supporters. In the following year it was renamed the *Christian*

Mission Magazine, and afterwards became known as the *Salvationist.* The same year the first formal balance-sheet of the mission was published, a feature of all Mr. Booth's work being the care with which every penny subscribed is accounted for. Ever since the annual balance-sheets have been published and circulated broadcast, and yet even in these days one will hear the occasional cry, "What a pity the Army does not publish balance-sheets!"

By this time a number of preachers were working for the mission, and district representatives were at work in many London suburbs. In the same year Mr. and Mrs. Booth were invited to Scotland and paid their first visit there. The "revival" it caused was almost as remarkable as in the case of the Cornwall tour. Attached to the invitation was a significant suggestion that mission work which had been started in Edinburgh on similar lines should be brought directly under the control of Mr. Booth. In that standard volume of English literature, "The Life of Catherine Booth," Mr. F. de L. Booth-Tucker records the satisfaction which the prospect of such an extension of the work gave to Mr. and Mrs. Booth, who resolved to personally conduct the "marriage ceremony" of the London and Edinburgh missions. They went north with much wonder and more fear, for they had grave doubts of the nature of their welcome from the undemonstrative Scottish Presbyterians. They had been told that these were a stiff, hard-headed people, difficult to move, who would require a good deal of time and consideration before they would accept methods and teachings so diametrically opposed to those to which they had been accustomed.

The first Scottish meeting they addressed was held in a hall in one of the worst Edinburgh slums. Mrs. Booth, with courage if not confidence, faced an audience of five hundred people, who she knew, whatever their station in life, must be instinctively opposed to women preachers. She was therefore agreeably surprised to find in her reception not coldness, but enthusiasm.

It was her part to cultivate the affection of the people to whom she spoke, with the religion of one great soul in common with all the world. She gave to them practical as well as theoretical rules by which to live the true and faithful life. She walked straight into the confidence of her hard-headed audience, and in no part of the world was she afterwards received with more heartiness than in Scotland.

Mr. Booth-Tucker compares this revival to a resurrection, he says: "Here was an old-fashioned outspoken Covenanter in the land of Covenanters. A spiritual Bruce, a woman Wallace, stood before them—a champion who had come to enfranchise from the thraldom of sin and Satan. Her skilful hands swept across their hearts, making them vibrate with spiritual melodies resembling the beautiful national airs that they so loved. They were convinced, they were fascinated, and from the opening service in that rude hall to the last meeting that she ever held in Scotland, nowhere was Mrs. Booth followed by more affectionate and appreciative crowds. The boldness of the preacher, the courage with which she assumed the offensive without giving time to be attacked, her unpretentious modesty, her cogent, resistless force of logic, her perfect insight into human nature, her fearless

Knox-like denunciations of evil, her intimate familiarity with the Scriptures, her alternate appeals to the reason, the emotions, and the conscience, her command of language, her transparent simplicity, and her all-devouring zeal, carried them away."

The audience Mrs. Booth addressed would have listened without sign or sound of emotion to any academic enunciation of cold Calvinistic doctrine. The simple words of this admirable woman made them shout and sob and sing in a manner no previous preacher in Scotland had known. Their Scottish friends desired them to remain north of the Tweed. That was, however, impossible. The secretary of the Evangelisation Society was anxious that they should conduct services at Brighton, to which seaside resort Mr. and Mrs. Booth proceeded.

Here another novel experience awaited them. The Dome was engaged for meetings, and at the first the audience consisted very largely of well-to-do, fashionably dressed people—a change from the slumdom gatherings of Whitechapel. Mrs. Booth remarked afterwards that she could never forget her feelings as she gazed on the people. "When I commenced the prayer-meeting, for which, I should think, quite nine hundred must have remained, Satan said to me, as I came down from the platform according to my usual custom, 'You will never ask such people as these to come out and kneel down here. You will only make a fool of yourself if you do!' I felt stunned for the moment, but I answered, 'Yes I shall. I shall not make it any easier for them than for the others. If they do not sufficiently realise their sins to be willing to come and kneel down here and confess them, they

are not likely to be of much use to the Kingdom of God.'" Ten or twelve came forward, some of them handsomely dressed and evidently belonging to the most fashionable circles. The way was led by two old gentlemen of seventy or more years of age. Others followed, until there was a goodly row of kneeling penitents. This was a great triumph in the midst of so many curious onlookers.

For several months the work at Brighton was continued, mainly by week-end visits. One curious feature of the meetings continued to be the attendance of fashionable well-dressed people. Yet Mrs. Booth especially made constant attacks upon the habits of those classes. She declared they led idle and often vicious lives, that they were wasting their time, money, and health on luxury and lust. She denounced their habits in fierce and exaggerated language. She lashed "society"—especially "fast society"—with the Corellian vehemence to which it became accustomed in later days; and the curious thing was that "society" seemed to like the lashings, for they came again and again to hear, and many became staunch friends of the crusaders of the slums.

Shortly after the close of the Brighton campaign Mrs. Booth suffered a painful domestic loss by the death of her mother, Mrs. Mumford, to whom she and Mr. Booth were devotedly attached. That excellent lady had suffered a long and distressing illness, which had been relieved chiefly by the affection and attentions of her daughter.

"When in the midst of Jordan," Mrs. Booth wrote, "and scarcely able to articulate, she grasped my hand and whispered, 'We shall all meet again.' A little

while after her lips moved, we fancied we heard her murmur, 'Sing,' but thought we must be mistaken, for she had never cared for singing, and always preferred us to pray with her. She was suffering intensely at the time, and not wishing to trouble her to speak, we asked her to raise her hand if she wanted us to sing. She did so, and listened with evident emotion as we sang :

'We are waiting by the river,
We are watching by the shore,
Only waiting for the angels,
Who will come and bear us o'er.'

After this she slept. We never expected her to wake again. But in about nine hours' time she came to herself, and such a heavenly look of peace and victory and glory passed over her face as we had never witnessed before. It was, indeed, a transfiguration. Her countenance became illumined with unearthly radiance : it was just as though a sun had been lighted within and the light was shining through the transparent face. She was evidently in sight of the Celestial City, and fully conscious that it was hers. She cast a look of mingled love and triumph upon us all, and her lips moved in an effort to frame 'Jesus.' I said it for her, 'Jesus, precious Jesus!' and without a struggle or a sigh the weary wheels of life stood still, and she passed away from us into the presence of her Redeemer."

CHAPTER XIV

THE PARABLE OF THE MONGOOSE

THE mission changed its name at the beginning of the following year, 1870, and was henceforward known as "The Christian Mission." The work always had a good name. Year by year the mission prospered. Its proceedings were on much the same lines, though more fully developed. Mr. Booth secured a lease of the People's Market in the Whitechapel Road. The place was altered and extended, and made very useful quarters. Here for the first time meetings known as "All nights of prayer" were inaugurated. Remarkable scenes were enacted there. The people would arrive late at night and engage in a prayer-meeting till daylight. During that time many addresses would be delivered by many people. "Experiences" would be described by those who had given up vice and become mission workers. Prayers of the most fervent nature, and sometimes in the most graphic and forcible language, were offered. The people spoke as they felt, and in the language they knew, and as many of them were totally uneducated the language often sounded strange to cultured ears. Their hearts were in it, however, and the emotions of those present

were worked up to such a pitch that extraordinary manifestations resulted.

According to Mr. Booth-Tucker's experiences it was no uncommon thing for persons to be struck down in different parts of the hall, overwhelmed with a sense of the Divine Presence. If He could approach some souls best by the zephyr breeze, others might require a heavenly hurricane. And if in one direction the river flowed with the calmness of a land-locked lake, it might be equally necessary to assume elsewhere the speed and brilliance of a cascade in order to force its way over the barriers that interrupted its course.

Open-air meetings, all-night meetings, street processions, visits to slums, common lodging-houses, and the haunts of thieves were by no means the only operations. Physical well-being was, next to spiritual welfare, an aim of the Booths. Cheap food for the poor was supplied for a time from a soup kitchen, where big bowls of soup and chunks of bread were supplied for a penny to the very poor, and for nothing to the penniless. Funds, however, were not yet coming in fast enough to enable this to be continued, and the soup-kitchen had to be stopped. It may well be regarded, however, in the future General's mind as the germ of the Darkest England scheme.

Meanwhile the nature of the meetings conducted was having the effect of making the work better known. The missioners were often assaulted, the street processions led to frequent disturbances, the missioners being attacked by unsympathetic residents as well as roughs, in the districts through which they marched. The all-night meetings were made the subject of ribald jest. The converts came from all the lowest classes.

Ex-criminals—many who but a short while before had been merely the scum of the human gutter—were preachers on the mission platforms, preaching by telling what they had been and what they were. The difference was sufficiently marked to impress all who heard. Ignorant or thoughtless people jeered at the proceedings. The thoughtful, who were anxious for social reform, came from the West, and, indeed, from all parts of London, to inquire. That was how the Booths made many valuable friends, and how the supply of money for the work, at one time obtained by collections at meetings in the slums, became gradually larger.

"My heart is so full," said one, "that instead of calling out in the street, 'Chairs to mend,' I have forgot what I was doing, and called out, 'Souls to mend.' Though I can't read my Bible, I can read my title to heaven. I roared like a bullock under the weight of my sins. My face is nearly black, but my heart is washed white by the precious blood of Christ, though I belong to one of the lowest class of people that ever was born." Such was the testimony of a gipsy. Another gipsy said, "I feel my sins are forgiven. The devil tells me it isn't so, but I tell him I'll take him to the spot. I'll tell him the name of the man who was with me, and the hymn that was sung, and away he goes." That was not the sort of language to appeal to prim, religious people accustomed to the staid formality of sectarian ritual, but it was the language, when the sincerity of those who used it was clear, that went right to the heart of Samuel Morley and others of like character, who became staunch supporters of Mr. Booth because they took the trouble to find out whether attacks made

upon Mr. Booth and his Christian Mission were justified or not. Such inquirers found he was absolutely sincere and "straight," that his work was of enormous value, and they backed him up with their influence and, as the years passed on, more and more with their money.

None of the work of the Booths was carried on in the usual ways of missions. They stepped out of the beaten track wherever they went. They declined even a nodding acquaintance with traditional routine. They did not measure their work by the dignity of its proceedings, but by the number of drunkards and others who were reformed by them. What they cared for was that the people should hear them and act on what they heard, and anything that made them come to hear was regarded with favour. Most things that marked ordinary church and chapel services were looked upon with disfavour.

Choirs are a very useful and beautiful aid to the services of the churches and chapels. Mr. Booth was in the early days asked to associate them with his mission. He would, however, have none of them, and he startled and shocked some friends by declaring that he had found choirs as they were then conducted to be infested by three devils—the quarrelling devil, the dressing devil, and the courting devil. William Booth startled and shocked many people every week. He has continued to do so ever since. He will startle and shock some people to the end of his days.

One matter that caused Mr. Booth great regret at this time was the fact that some of the leading social reformers, philanthropists, and good men of those days —Lord Shaftesbury amongst the number—declined

to inquire into the work of the Christian Mission or to meet those best able to explain it. There was no apparent reason for this attitude. In some cases it was clearly due to the fact that Mr. Booth was acting on independent lines and declined to join any sect or collection of sects. He was simply a missioner, working mainly in the East-end wilderness of poverty, feeding all the Churches with his converts. "There is everything one wants in the Church," was the remark some of his friendly critics would make, and because Booth would not associate himself with a particular denomination he was sometimes assailed and often lost valuable support. To such as these an eminent member of the Booth family, to whose literary work reference has already been made, addressed what he described as the Parable of the Mongoose. It was as follows:—

"A native lady, runs an Indian tale, had a pet mongoose. Caressed by the children, sharing their meals, their playfellow by day and nestling in their arms at night, its intelligence and affection seemed to respond readily to the generous treatment it received. Kindness bred confidence, and it passed in and out of the house with the same free familiarity as if it had been its jungle haunt. One stifling day, when each brick in the wall and tile in the roof seemed as if it had been dipped in the furnace, while even the crows and lizards gasped with open beak and mouth and sought shelter from the scorching rays, the mistress of the house had laid her babe under the shadow of a neighbouring tree, while she busied herself about some household task. The elder children were away in the field, while her husband had gone to the cutchery to

give evidence in a case. Plans for the children's future were occupying the mother's mind when through the open doorway the mongoose entered and ran to its accustomed bowl of water. The quick eye of the mistress noticed that it was covered with dust, and a closer look showed that its jaws were stained with blood. A dreadful thought flashed through her mind, with all the vividness of conviction. The mongoose had doubtless killed her slumbering babe. Snatching up her heavy rice-pounder, she, without a moment's thought, dealt the mongoose a blow which stretched it lifeless on the floor. Then she rushed forth, tearing her hair, beating her breast, and filling the house and neighbourhood with her cries. Dumbstruck with surprise, she soon stood rooted to the ground. Her babe was there—not mangled, as she had supposed, but living. Awakened from its sleep by the mother's screams the babe was stretching out its little hands to her, whilst close beside it lay the dead body of a cobra which the mongoose had fought and killed. The sad reality then forced itself upon the mother's heart. It was the saviour, not the destroyer, of her babe that she had killed. She discovered her mistake too late."

There was a distinct application of that parable to some of the Christian critics of the Christian Mission, who at that time withheld support from a work the objects of which were their own, but of which they would not ascertain full details: and I commend the parable to the small proportion of the Salvation Army detractors to-day, who condemn and oppose its work, but who do not take the trouble to inquire thoroughly into its methods and its results.

Notwithstanding that many who might have helped

Mr. Booth in those early days held aloof, so numerous were the friends who were made, so great was the strength provided within the mission by its own members, that the work grew enormously. Many branches were formed, controlled from the Whitechapel headquarters. The converts came to include men and women above the lower classes, though the work all the time was amongst the poorest. Mr. and Mrs. Booth suffered many trials of ill-health, and, of course, they were not exempt from family troubles. One of these is recorded by Mr. Frederick L. Booth-Tucker in his "Life of Mrs. Booth." Young Bramwell, who was afterwards to become Chief of Staff of the Salvation Army and the right hand of his father, had been sent to the City of London School, where he was nicknamed "The Righteous" and "Saint Booth." He became ill from pleurisy, which the doctor considered had been brought on by a blow. Mr. Booth-Tucker says: "On inquiry it appeared that the injury had been received at the school. Here, according to a brutal custom then prevalent, he had been lashed to a tree, while a gang of young ruffians amused themselves by charging against him, enjoying the pain which they inflicted as a piece of fun. The cruelty was reported, but the culprits remained unpunished, the authorities professing their inability to trace and deal with them unless a formal charge was brought. As this would have made Bramwell's position in the school unendurable, Mrs. Booth preferred the alternative of withdrawing him." The same year, 1870, brought a notable recruit to the ranks of the mission. A book entitled, "How to Reach the Masses with the Gospel," had been published by Mr. Booth.

George Scott Railton, who was then a student for the Wesleyan ministry, sent for a copy, and in the sequel went to the mission services and inquired into what was done. Then, deciding not to proceed to the Wesleyan ministry to which his brother already belonged, he offered his services to Mr. Booth for the mission, and the offer was promptly accepted. He was peculiarly suited by temperament, belief, and aims, in life to be a helper of Mr. Booth. He was full of sympathy for the poor, amongst whom he wished to work, and the methods of the mission and the character of Mr. Booth appealed entirely to him. He became, and is still, one of the most powerful of the future General's officers.

CHAPTER XV

THE SALVATION ARMY MADE AND NAMED

As the mission expanded it became the custom to hold an annual conference of the workers, as the orthodox Churches do, at which representatives from all the districts where the mission was at work were present. Here methods of extending the efforts were considered, and many matters of interest were discussed. There were, probably, fewer disputes than at any other Church conference. Like everything in connection with Mr. Booth, these conferences were conducted on novel lines, and there was a special arrangement by which to stay long speeches, and to keep the discussions in harmony with the spirit and purposes of the mission. One man was appointed to come into the conference once every hour, his entrance being the signal, which had to be obeyed, to stop the proceedings, whatever was going on, for an interlude of singing and praying. Those conferences each lasted for about three days, and ten hours a day, and an indication of the extent to which the work has grown is afforded by the fact that in the 1874 conference thirty-seven representatives for different districts were present. From the fact, also, that

eight of the thirty-seven were women, it is evident how large a share of the work was undertaken by women. At this time, too, the children of Mr. and Mrs. Booth were beginning to be of real value to their father and mother and the mission, and "Willie"—Mr. W. Bramwell Booth—then a very young man—held quite lucid ideas as to how the work should be carried on, and these views he was well able to explain in plain words.

To Mr. Railton on October 6, 1874, "Willie" wrote:—

"I am convinced that we must stick to our concern, and also that we must keep up its so-called extravagances. They, and they only, will save it from drooping down into a sectarian nothing. I am afraid that we overrate the worth and sense of the world in general. It is surely, let us hope, that they have not eyes—not that having them they will not see! All we can do, it seems to me, is to pound on, utterly regardless of all the bosh and humbug around. . . . We began at Hackney yesterday. I was at Soho last night. Good outside and fair congregation in; just our sort of people. I was delighted to find some capital young men ready to fight to the very gates of hell itself."

The 1874 Conference showed how considerably the mission had developed. Mr. Booth then reported the following statistics for the previous twelve months:—

Unpaid preachers	... 265
Outdoor services held ...	... 5,070
Indoor services held ...	... 5,744
Professed conversions ...	... 3,220
Income	... £2,000

This was a fair record, indeed, for a work commenced so short a time before in a tent on Mile-end Waste. The amazing growth in the years that followed will be shown later. The occasion of this Conference was notable for some of the men who attended, and who by their presence gave indication of the widespread interest that was being taken in Mr. Booth's work. Mr. Samuel Morley, who presided over the principal meeting, said he had long been connected in a quiet way with Mr. and Mrs. Booth, and had taken a deep interest in the mission, which had helped, comforted, and probably strengthened many hundreds of persons depressed in condition and fighting for existence amidst great difficulties in the eastern portion of London. He believed in the sincerity of those connected with the mission; and, he added, he was there that evening as a partner in the concern, a remark that was greeted with a shout, "You'll have a share in the glory."

General Neal Dow, the great prohibitionist of Maine, U.S.A., who had introduced liquor prohibition law into the United States, was there too, and greatly praised the work. Others were present who desired the mission to extend its efforts on behalf of drunkards. These included representatives of what was then known as the "whiskey war" in America. This was a war waged by women, who would serve notice on the saloon-keepers in a given town or district requiring them to close their establishments on or before a certain date. If they refused to do so a band of ladies would assemble in a neighbouring church, and then march in procession, with the church bells ringing, to a saloon, enter the bar, kneel down, and

commence to pray and sing. If they were driven out of the bar they would go into the street, and, relieved by fresh bands of singers and prayers every two hours, would keep up these proceedings all day, with the result that many saloons were closed. These representatives would have liked Mr. Booth's mission to have adopted similar tactics. The mission's work for temperance, however, had yet to be developed, and on different lines, those rather of good example and persuasion than by methods of coercion.

As these annual Conferences were held the organisation of the mission developed, and in 1875 a formal deed poll was drawn up, and duly executed and enrolled in Chancery, to secure that all the property purchased by the mission should be used in the future for purely evangelistic purposes. "Should any attempt be made in the future," Mr. Booth announced, "to convert any of our halls into a sectarian place of worship, or let or appropriate any sitting, or to preach any other than the pure and simple Gospel therein, the trustees will have ample power to prevent such a departure. And should the mission become too feeble in any locality for the work it has undertaken, the trustees will be able to make the best use they can of the property for the evangelisation of the surrounding masses."

The mission was not destined to become feeble. By the time of the 1875 Conference the record for the year under view at its gathering was as follows :—

Stations	32
Paid Evangelists	32
Public speakers	325

Average weekly attendance :—

Indoor meetings...	19,540
Penitents	3,141

Mission workers' contributions, £2 17s. 8d.

The paid evangelist, it will be noted, had now for the first time come into the record. Some of these evangelists became men of great platform and managing power. One of these was John Allen, a converted navvy, a convert of the mission. A rough diamond, he attracted his own class, many of them being converted through his instrumentality.

Later, in 1875, Mr. and Mrs. Booth suffered an accident whilst driving which threatened to permanently lame the leader of the mission, and which, with other illnesses, kept both Mr. and Mrs. Booth out of the working field for five months. Nevertheless, the mission developed more and more—a proof of the solid foundation of strength upon which its labours were built up. When they were well again Mr. and Mrs. Booth paid visits to the stations in London and the country. They got bands of zealous men and women to open missions in many places, these all being controlled from the official headquarters. Very able men were the leaders in these various missions, and at the headquarters Mr. Booth was gathering round him a very strong band of enthusiastic assistants, both as administrators and evangelists. Mr. Railton was one of the strongest of these men. Mr. W. Bramwell Booth was showing that he would be an exceptional administrator, and Elijah Cadman was another able and zealous worker.

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He started life as a chimney-sweep, indulged in pugilism, and had achieved in earlier days an unenviable reputation among the police and people of his native town of Rugby. Then he entirely changed his life, to the amazement of his boon companions, offered his services to Mr. Booth as a missioner, was accepted, and became one of the most successful Christian workers amongst the slums, and subsequently one of the Salvation Army stalwarts, rising to command divisions of the Army, travel in various parts of the world, and act as governor of the General's first Land and Industrial Colony.

For a considerable time the organisation had been getting nearer and nearer to a military institution. Several of the leading workers had ranked themselves as "lieutenants," and occasionally Mr. Booth would be referred to as the "General" by those who so styled themselves. When Elijah Cadman announced mission services in Whitby he issued bills in which he referred to the "Hallelujah Army," and soon the word Army was to become a part of the new title of the mission.

Mr. Booth-Tucker tells how the title Salvation Army was chosen. Mr. Booth, Mr. Bramwell Booth, and Mr. Railton were preparing an annual appeal for the mission for Christmas, 1877. In the appeal the work of the Christian Mission was described.

"What is the Christian Mission?" was a question propounded in the circular.

To this we proposed the reply, "A Volunteer Army," the phrase being suggested by the similarity of the movement, in its voluntary principle, with the Volunteer agitation then rife in the country.

Pausing for a moment, and leaning over the

shoulder of his secretary, Mr. Booth picked up a pen, passed it through the word "Volunteer," and wrote above it "Salvation."

Thus was the mission re-named. The next notice went out as from "The Christian Mission, or the Salvation Army." Shortly afterwards the wording was altered to "The Salvation Army, commonly called the Christian Mission." All reference to the mission was soon afterwards omitted, and the organisation became known as "The Salvation Army," by which title it was to become the emancipator of the masses in every corner of the world. Mr. Booth had long been known as the General Superintendent of the Mission. Instantly on the change of title of the organisation he became known to all as simply "The General," and "The General" immediately proceeded to put his organisation on a military footing. It was made efficient in every department, and the work developed to an extent that no man had dreamed of, but it cannot be too clearly stated that the organisation itself, at the time when it received the militant title, was practically being run on semi-military lines. As the General often observes, the Army was not made to plan. It is an evolution.

CHAPTER XVI

GENERAL BOOTH'S "FIRES"

UNDER its new title of the Salvation Army many changes were speedily made. The missioners welcomed the military titles bestowed upon them. Soon came the uniforms for male and female officers. These likewise were approved. The "Hallelujah bonnet" selected by Mrs. Booth evoked some criticism, but was recognised as suitable, distinctive, and quiet, and affording the means of a protest against the extravagance in dress. It also helped to preserve the distinctiveness of the idea. Instead of an annual Conference a "War Congress" was held. The military constitution—a constitution which General Booth a few years afterwards completed in a volume of rules and regulations which contains a quarter of a million words—entered for the future into every operation. The sending of evangelists to a particular place became an expedition. A settlement anywhere became a "corps." The irreligious were always referred to as the "enemy." Speeches became "bombshells," and so on. Here and there two or three persons would undertake work for the Army. The two or three would astonish a

town or village by marching through the streets, singing hymns, shouting "Glory!" and "Hallelujah!" inviting the people there to listen to addresses, which were always of a very plain-spoken character. The two or three would soon become twenty or thirty; these doubled and trebled the numbers again, and soon the tiny bands became companies and battalions. The same spirit, engendered and controlled by headquarters, animated all. In a few months from the naming of the Salvation Army the stations where services were conducted grew from 29 to 50, the evangelists from 31 to 88, the regular speakers from 625 to 1,086 (of whom 355 were women), the average Sunday congregations from 11,675 to 27,280, and the number of professing converts grew from 4,632 to 10,762 in a brief period. At the end of the year 1878 there were 82 corps, 127 officers, and 1,987 speakers; and in addition to this, 141 of the Army's converts and 83 of its regular members had become ministers, missionaries, evangelists, Biblewomen, and colporteurs in the service of other denominations.

Here, at any rate, was an organisation sufficiently established to attract public notice, and the methods of the Army were deliberately calculated to draw all possible attention to them. The proceedings in marching through the streets, the red jerseys, the poke bonnets, the bands that in places headed the processions, the nature of the converts, their public utterances, the military titles and organisation, all achieved what it was intended they should achieve—publicity. The General and his Salvationists wanted above all to attract notice. That was the first thing to be accomplished. They could not carry on the work unless

they drew people to their meetings: and as those they wanted to come to their gatherings were not the respectable Church- and chapel-going people but the rifraff of society, it was necessary to adopt strange methods.

The Army was noticed indeed. It was criticised and opposed with a violence that would have crushed any other body.

"For the time being," says Mr. Booth-Tucker, "all seemed with one consent to make common cause in levelling a lance at the obnoxious intruder upon the religious quietude of the world. Earls, countesses, justices, mayors, aldermen, professors, *literati*, scientists, sermonists, novelists, cartoonists, satirists, showered upon its devoted head anathemas sufficient to have relegated it summarily to a purgatorial limbo from which it should never have returned. Remarks cynical, whimsical, hypocritical, nonsensical, inquisitorial, dictatorial, dogmatical, and, generally speaking, wise-acreical, were belched forth upon it like showers of bullets from a mitrailleuse.

Intellectual Goliaths, whose *ipse dixit* was wafted through the world on journalistic wings, stalked forth with ponderous shield and weighty spear to throw down the gauntlet of this "Army of the Living God," which had dared to raise the standard of revolt against the heathenish Philistinism of modern Christendom.

A learned judge discovered in the Salvation Army the magic number of the beast of Revelation. Other critics were sure that its existence would be ephemeral. They were prepared at once to write its epitaph. The leaders of the Salvation Army did not take the attacks made upon them lying down. They answered their

critics with a firm, straight policy. They marched on. Seldom replying to critics, bearing in the meekness of their Master persecution, assaults, and imprisonments, they stuck to their guns and won, as we know now, by the sheer force of moral power. The progress of the Army's special work, and the increasing number of its friends and supporters amongst the general public, showed that there was confidence in the Army, and, that being so, the more notoriety it achieved the better its conductors were pleased.

The *War Cry*, which General Booth designated as the official gazette of all matters relating to the Salvation Army, and the many branches associated with the social schemes of this most fertile brain, was first issued on Saturday, December 27, 1879, and its price was one halfpenny. It first saw the light in a small tenement in the Whitechapel Road, and it caused a sensation among the workers at that time. It has lived ever since, and has achieved a circulation of over a million copies weekly.

The leading article of the first number of this remarkable organ of the Salvation Army was unsigned, but it sets forth the object of the work in which General Booth had his heart—thus :—

"Why a weekly *War Cry*?

"Because the Salvation Army means more war. Yes, we will have more war. Cleaving to pieces with the sword of truth the wretched victims of unbelief, of drink, of lust, of unfaithful ministry, we will send their quivering parts dripping with a soul's blood into every corner of the world with the cry of 'Woe to him who holdeth back his sword.'"

A few days before the first number of the *War Cry*

was sent out to the world, General Booth gave a remarkable address at Darlington, which is recorded in this issue under the title of "The Baptism of Fire."

General Booth said: "I want to say something this morning that will help you in the personal conflicts of your daily experience, and in the great warfare you are waging with the principles and principalities and devilries around you. You are the soldiers of Salvation, and the responsibilities of the war are all upon your heads.

"Now there is in English law a curious fiction by which no man who once becomes a clergyman can ever cease to be one. If he goes into the greengrocery line he is still a reverend: if he goes to prison he is still a clergyman: and I suppose, nay, I am sure, he will go up to the judgment-bar to be dealt with in the light of all the solemn responsibilities implied in such a position. Now, although by cowardice, or unfaithfulness, or disobedience, or other infamous action, you may be deemed unworthy of your position and drummed out of God Almighty's Army—covered with disgrace and infamy—still the memories of your position, and the responsibilities of what you might have accomplished in it, will cleave to you, and grow upon you, and haunt you, and harrow you for evermore. How important, then, for you to be faithful."

The General then went on to deal with the metaphorical fires which kindle in the minds of men, which differ in many ethical ways from the real animated fire of self-abnegation to a supreme effort. He said:—

"God is full of sympathy for you; He is a great deal more human than we have taken him to be. We

too often think of Him as though He were a great Being sitting on the circle of the universe, a long way off, in some sort of dense fog, and too far away to see or hear anything very distinctly, and only communicated with by a sort of imperfect telegraphy, a hard-hearted, unsympathetic, stolid, immovable Being.

"All this is opposed to the most direct teachings of the Bible: there God is represented by every conceivable form of statement and illustration as a Being of the most impressible sensibilities—loving, hating, rejoicing, sorrowing, troubled on defeat, and triumphant on victory."

These words were a fair sample of the kind of address that pleased the Salvationists. Mrs. Booth was as much sought after to speak at meetings as the General. She believed in spectacular, novel, and even desperate means to attract multitudes to notice the work. At Hammersmith, at the Christmas festival in 1879, she addressed the Army in stirring tones as to the cause they had embraced. She said: "I was thinking when my dear boy spoke of the devotion of the Ironsides to the cause they had espoused; that is just what we, the Salvation Army, want. We want the entire consecration of ourselves to the service of our King: the using up of ourselves in this warfare. It seems to me that the main characteristic of our Army is what I should describe as desperation—desperate energy in the service of God.

"There are a great many good religious people in the world who could not be correctly described as desperate people. They are easy-going, quiet, and comfortable. We cannot un-Christianise them. We do

not want to do so. We leave them to the Master. They are nice neighbours and friends, religious in their way, but they would never impress you with the notion that they are desperately in earnest or concerned for the salvation of their friends and neighbours. There is no desperation about them.

"Now we have a right to find fault with those who sit at home and do nothing, because we are always hard at it, and will continue our labours while God gives us strength. God calls us to devote all our energy to His service. What would you think of me if, urging upon you the paramount obligation of seeking the salvation of souls, I were to sit at home and never go anywhere or do anything which involved any sacrifice on my part? Why, you would say, 'It is all very well for her to talk of this duty and enforce it upon us, but I should like to see her doing it herself.' And you would say it rightly of me.

"Now, my dear friends, be determined to live up to the standard. Satan always keeps trying to get us a bit lower, and he succeeds with many. There are many who set out well, some captains who set out nobly and brightly. He comes to them with secondary motives, saying to them, 'Why should you be so zealous and earnest? Other people are going to heaven, and they'll get there without so much fuss. Can't you take it a bit easy?'

"The soldiers of the Salvation Army must not draw back. If they retreat they will be drummed out of the Lamb's Army by all the regiments of heaven."

She would now be called a hustler, the bedrock principle of her philosophy being "You cannot improve the future without disturbing the present."

CHAPTER XVII

MRS. BOOTH AND THE ARMY'S CRITICS

IN the *War Cry* of December 23, 1880, there is a long *résumé* of the early experiences of General Booth, his able wife taking up the weapons of war. She answers feasibly a tirade of objections which had been raised by dissentient bodies as to the use and service of the Salvation Army as a religious body. The objections were given out in a sermon preached by the Rev. A. Cooke at Basingstoke, and answered by a Wesleyan minister in the *War Cry* of November 27, 1880.

"Objection 1: A woman said to me the other day, 'I would not like to be seen with such rabble. The worst people in the town go there, and the worst men in the street.'

"Objection 2: Another objection to the Salvation Army is their eccentricities. People say, 'I hate sensationalism.'

"Objection 3: Another objection against the Salvation Army is their having women as preachers.

"Objection 4: They appeal to men's feelings, not to their judgment.

"Objection 5: One other objection is their doctrine. 'Oh!' people say, 'their doctrines!'"

These objections were dealt with by Mrs. Booth thus :—

"The first objection I shall answer is 'the noise' in our meetings, and the noise attending the work generally. Now think for a moment how impossible it is to have war without noise. Of course you can be quiet, but there is no fighting. I will leave you to make the application; but if you have war you must have noise, and God says there is a day coming when the noise of the war shall be so terrible that it shall be 'with blood and fire and vapour of smoke.' I will give you one significant fact for your consideration. There never has been any great revival of God's religion without noise—never—neither under the old nor under the new dispensation. Search and see. I wish I had time to run through the revivals of the old dispensations; but if you do so at your leisure you will find that in all the great resuscitations of godliness under Joshua, David, Ezra, Jehosophat, Elijah, Nehemiah, &c., there was great excitement and noise. If you will look into ecclesiastical history you will see that there never has been any great revival in later times without noise, and this has always set the doctors, the Pharisees, and the lawyers quibbling, and in many instances, I'm afraid, to stopping it—namely, their prescribing how it should be done. Search and see!

"People have said, 'Now, then, we want the Holy Ghost. We will have the early rain, but we do not want the latter rain. We will not have any manifestations out of the ordinary and conventional course.' No excitement? What simpletons people are! No excitement! As though hearts can be pierced and

broken and changed without excitement. People will not allow God to work in His own way, and what has been the result? Failure.

"They have been praying for a revival [speaking of America and Ireland], and exercising faith, as they call it, but it had not come. No; it was not because God does not still hear and answer prayer when His people are willing to let Him, but it was simply because the Church prescribed to God how it should be done.

"Now what is the lesson? It is this. If you want God to work you must allow Him to work in His own way, and on those lines He has laid down the constitution of the human soul, and you must not be too proud (for it is pride that is at the bottom of all this) to let God's Spirit manifest Himself according to the natures of the people on whom He operates. And how can you possibly have a large body of men, stirred to their souls' core, without a manifestation in it?

"You don't attempt this in political matters. Even your House of Lords expresses its feelings one way or another. You don't attempt it in social things. You don't attempt it anywhere but in religion. And I say that it is pride that is at the bottom of it. We Salvation Army people have learned to let God work in His own way.

"Then there is a very curious objection which some people bring to our meetings—rowdyism. A lady said to me, 'I never saw such a Babel. I never saw such behaviour in my life.' Now, I say to all such people, 'If you please, why did you let these people grow up in this state of heathendom? Did the Salvation

Army make these rowdies? Where have you been all your life? These people came from behind your mansions, from the streets close to where you live, from under your Church steeples, where they have been seething in drunkenness and crime of all descriptions. How is it you have allowed them to go on in this state of ignorance, debauchery, and sin? And when we, the Salvation Army people, gather them together and show you your wares, you turn round upon us, forsooth, and blame us. Why have you not educated them, refined them, and made them genteel before we came along? At any rate, you might have civilised them, so that they would not kick (as they have done) a little female Captain till she is black and blue. I should be ashamed that heathen nations should know what conduct some of our female Captains meet with at the hands of Englishmen. This is not our fault, and instead of blaming us you ought to be very much obliged to us for doing what we can to make them into good citizens and dutiful and obedient subjects.'"

On objection to the titles and uniforms she says: "I shall be very quick over this, because I say that the Churches have them, and I really must be allowed to have my own opinion when I say that I think ours are quite as scriptural and as useful as theirs. But the end of it, the purpose of the thing! We do not adopt these things for worldly display. God forbid! No; they are means to an end, and we cannot help it that the people are pleased with a flag and a trumpet. My dear husband never assumed the title of 'General.' It was forced upon him by the circumstances, as many of our terms and measures have been. As to 'Cap-

tains' and 'Commanders,' they are far more scriptural than many of your titles. I will leave all that for you to think about. Our dearly-beloved Commissioner Railton in America thanks God for his uniform. He says it attracts the attention of thousands to us. And they do not treat us with disrespect and contempt, as they do in England. We can go into the saloons in broad daylight, our female Captains as well as our males, and talk to men at the saloon counter about their souls, and they treat us with respect. The uniform begets for the Salvation Army attention and notice, and that is our business—to force religion upon the attention of the people.

"Another objection is that we don't read the Bible enough. Indeed! Let us look for a minute. I told you that one of our Captains had seven meetings on a Sunday and one every day in the week. Reckon this up. You see there would be twelve meetings a week at the lowest calculation. Now we do not profess to read the Bible at every meeting for reasons which I could give; one, especially, the want of time. All our converts can testify as it is, and we consider testimony a great power in this movement. Suppose that at only half our meetings each Captain read ten verses. They comment on what they read, too, and we get some curious comments, I assure you. I am really astonished at the good sense views of the Bible these untrained people often give. I am astonished, I say, at the good sense often displayed in these expositions, and, if you come to think of it, we do three times as many services as other people. You will see me give the people as much of the Bible in a week as any Church in Christendom. People forget this.

What is the end of all spiritual teaching and preaching? My clerical brethren, what do you reckon the end of it? Is it not to teach people how to live holy lives, how to suffer?

"The Apostle puts it that the end of the commandment is charity out of a pure heart. Now if that is it, I say our people are as well taught as any in the world, and I challenge anybody to bring better specimens of this kind of teaching than hundreds of our people are, according to the testimonies of ministers, mayors, magistrates, policemen, doctors, fathers, mothers, friends, who know them, how they live, and suffer, and labour, and die. If the end is answered, that will do, will it not?

"Another objection is that we set the new converts to speak too early. Indeed, where do you learn that? According to the traditions of the Elders we do, but not according to the teaching of the Master. He sent His new converts to speak early. Even the man in the tombs, out of whom He cast a legion of devils, was sent to tell what had been done for him, and he published it to the whole city.

"What would you think of putting your baby into a cradle and rocking it for 365 days, and never taking it out to see whether it was a proper kind of baby? Dandle it, and knock it about, and exercise its lungs, and you will see what sort of a constitution it has got. Just so with your Church babies. Let them use their lungs and exercise their powers."

Mrs. Booth, it will be recognised, was not afraid of criticism. She took care to provoke it. "Happy Eliza" was an instance. She was a girl who belonged to the roughest factory class, and who had taken a

gang of factory girls to disturb a Salvation Army meeting. She had frequently indulged in such "sprees" before, but the day came when she stayed at the meeting for the different purpose of joining the Salvation Army, in which she became a very zealous worker. Once at Nottingham, when the usual advertisements had failed to draw a crowd, she marched through the town with streamers floating from her hair and jacket, and a placard across her back with the words, "I am Happy Eliza." That scandalised some people, but it drew a packed meeting, and Eliza was happier still. In the same year, 1880, special efforts were being made in the West-end of London. In a "special" in the *War Cry* it is stated that having spent several hours in vain, hunting for a waggonette with which to advertise on Saturday the "attack" which was to commence in the West-end and Marylebone district on Sunday, two cabs were seized upon. Immediately on arriving at the doors of the meeting-place, the cabs were plastered all over with bills announcing "Happy Eliza and the Salvation Brass Band." Then the first cab was filled with the Happy Family (a family of converts), placing on the top of the second cab "Welsh Tom" and a big drum, and "Happy Eliza," with the fiddle, in front alongside the driver. The excitement was intense, people running from all directions, staring in utter astonishment at the bills and the curious folks sitting in and outside the cabs. It was quite unnecessary to sing to attract notice, as the sight of the words "Salvation Army" on the hats of the Happy Family, and "Happy Eliza" heading the way, were enough to make the people gaze and to fill the pavements on

each side of the Edgware Road as they marched along. Later it was reported in the afternoon, "We processioned the streets amid showers of mud and stones which came upon us in all directions. The Salisbury Hallelujah Brass Band assisted us in the attack bravely, the music and singing, I believe, making a lasting impression upon the hearts of the people.—CAPTAIN HAPPY ELIZA."

This year was an important one, marked by numerous special incidents. General Booth attended the Wesleyan Conference by invitation, giving reasons for and vindicating the work of the Salvation Army. To that body the General delivered the following explanatory address :—

"MR. PRESIDENT, FATHERS, AND BRETHREN,—I may be excused feeling some little trepidation in being placed in this unexpected position. I am continually crying 'Time!' at our meetings, and if our people do not stop we sing them down. I will give you the privilege to do the same with me. I propose to give you some explanation about the Salvation Army as plainly and as simply as I can. I cannot help but feel that I am mixed up with a very important movement, and a movement that is worthy of the consideration of all Christian men who are concerned about the salvation of the world.

"I may say here that I am the child of Methodism, that I am converted and trained to love soul-saving work in Methodism. Next to the influence of my own family on this movement, no influence has been greater than George Scott Railton. Fifteen years ago I fell in love with the great crowds of people who seemed to be out of the pale of all Christian

Churches. I have been travelling as an evangelist for some years. It was told me that 95 per cent. of our large towns and cities never crossed the threshold of any place of worship, and I thought, 'Cannot something be done for these people?' I resolved to try, and the Salvation Army is simply the outcome of that resolution, put into practice fifteen years ago.

"I took a stand at Whitechapel with an old ragged tent, which was soon blown down. I replaced it at once by a dancing-room, in which there was never a seat; and so I went struggling about, first at one place and then another, for the first twelve years. Three years ago the movement took the more definite, distinct, and Army fashion which it has at the present time, and during these three years our progress has been very remarkable.

"In August, 1877, we had 26 stations; in 1879 we had 81; and we had 162 in 1880. In 1887 we had 35 officers or evangelists; in 1880 we had 285. In 1875 we had 1,987 unpaid speakers, which number has increased, in 1880, to 1,280 persons, who are willing all the year round to speak in the open air or indoors. In 1880 the poor people contributed towards the movement £14,580. We got upon the lines of self-sustenance.

"Now, considering this is a new movement, it really seems to me remarkable that the people, though very poor, should themselves in one year have raised £14,680 to sustain it.

"Let me say two or three words as to the principles on which we have proceeded.

"The first is: We go to the common people, to the

publicans, the harlots, and thieves. We do not fish in others people's waters. No, out of the gutter we fish up our converts; and if there is one man worse than another, our people rejoice the most over the conversion of that man.

"Secondly: We get at these people by adopting our own measures. There is a most bitter prejudice among the lower classes against churches and chapels. I am sorry for this. I did not create it, but this is the fact.

"Thirdly: We set the converts to work. As soon as a man gets saved we put him up to say so, and in that testimony lies much of the power of our work.

"Fourthly: We employ women, and for this we have the authority of Mr. Wesley. (Laughter.)

"Fifthly: We do not guarantee any salaries. For this we have the authority of Mr. Wesley's usage.

"Sixthly: Success on the part of our officers is the means of their going on.

"Seventhly: We succeed through dint of hard work. I tell my people that hard work and holiness will succeed anywhere."

This declaration settled three things—(1) the success of the movement; (2) that it had assumed a form and polity of its own, making it next to impossible to affiliate with any other existing religious organisation; and (3) that the General was determined to pursue the logical line set before him by the success already achieved.

CHAPTER XVIII

WORK IN AMERICA—"HONEY IN DIS HIVE"

GENERAL BOOTH put Commissioner Railton in command of an expedition to the United States, which was to repeat in that country the remarkable work and rapid growth of the Salvation Army at home. The Army methods had already in a modest, but most promising way, been commenced by the Shirley family —Mr. Amos Shirley, his wife, and their daughter, Miss Eliza Shirley. This family had been in the rank and file of the Army in Coventry, and in 1879 emigrated to Philadelphia. Mr. Shirley worked as a foreman in a factory during the day. All his spare time was spent in work identical with that of the Salvation Army at home. The efforts of his family were very successful. They went into the saloons and the slums and found their congregations. American rhapsodies were sung with great delight. One hymn, "Satan don't bother me," was sung to the tune of "Shoo Fly," and the singing was led by the two "Hallelujah females," as Mrs. and Miss Shirley were called.

An interesting picture of the proceedings at Philadelphia of this advance guard of the Salvation Army in America is supplied by one who attended an early

meeting. Arriving in a neighbourhood largely made up of English operatives in the factories around there, and sighting a man whose Sunday-go-to-meeting appearance suggested a probable knowledge of the Army's whereabouts, he inquired of him the way.

"Salvation Army?" responded the man, with the Sunday-go-to-meeting appearance, in alarmed surprise. "What the devil is that? Never heard of it."

Subsequently several others, selected at random, without regard to appearances, were applied to, but with no better result, and the prospect of finding the Army was growing uncommonly weak, when a corner gathering of the ubiquitous species of "small boy" attracted the reporter's attention.

"Boys, do you know where I can find the Salvation Army?"

The effect was staggering, and the mute surprise expressed in their extended eyes and mouths plainly indicated they had not heard of it either. However, at the mention of the two women, and other peculiarities of the sect, a dawn seemed to break upon them, and they variously alluded to it as, "That woman's crowd," "The Hallelujah circus," &c., and the reporter was directed to the old chair factory at the corner of Sixth and Oxford Streets, where he found the Salvation Factory or Meeting House of the Society—a room 40 feet by 80 feet, which would suggest a stable rather than a place of worship.

At two o'clock there were about a dozen people present. During the meeting the men stood bare-headed in a damp, sharp frost, and, while praying, knelt on the bare ground. Two women, both good-looking and dressed in black, conducted this service,

assisted by the male and other female members of the band; and when the time had arrived for services at the "Salvation Factory," the younger one, whose singing was an attractive feature of the movement, sang out the command :—

"Break rank, friends.
Fall in line, and forward.
March to the factory!"

Whereupon the two Hallelujah females, heading the line with their faces towards it, and walking backwards, led the procession.

At this wonderful meeting the greatest excitement prevailed, and so much religious enthusiasm was manifested, that it was not closed until half-past five o'clock.

After the congregation had dispersed the visitor made his way up to the platform. The man with the Sunday-go-to-meeting appearance was there, and explained his presence by saying that since he had heard the name of the Salvation Army he had it on the brain, and on reaching the group of three persons who were last mentioned as the choir, he learned that it was the "Shirley family," from Coventry, England.

"What do you claim for your Army?" Mr. Shirley was asked.

"Old-fashioned sincerity and fervour, making converts, and then setting them to work. That's the secret of our life."

"But why do you insist on holding outdoor meetings at this time of the year, and then marching through the streets singing?"

"That is just the way we advertise. We draw the

young men out of saloons, and then when they come to the Salvation Army we fire upon them the old-fashioned gospel shot, and when we win one among their number we send him to his old haunts, and he in turn becomes a recruiting sergeant."

The report continues: "Philadelphia, it appears, is the starting-point of this zealous people, and the intention is, as soon as the 'factory' is firmly established here, it will utilise some of its converts, reserve and start evangelists out to New York, Boston, and other large cities."

The Rev. Thomas K. Beecher wrote at the time :—

"I was to preach for Brother Anderson. He was the coloured pastor of a coloured congregation. Almost the last time I saw him he had just called upon a lamb of his flock to ask after her spiritual welfare; and for fifty cents towards his salary. He had left his tub and brushes at the foot of the hill, and he resumed them when he had made his call. For, like the Apostle, he used to labour, working with his own hands.

"For years I had met him and not known him. He was silent and constrained. He never seemed to know, much less resent, the caste prejudice that weighs so much on his race. All this was long ago. Punctual to the hour, Brother Anderson came rolling across the street and up to the door, and we went in together. The service was in the main a reading of the fourteenth chapter of St. Paul's first letter, with comments and applications interspersed. I spoke for half an hour, and while showing consideration for the noisy ways of my audience, exhorted them to cultivate intelligence as well as passion.

"'When you feel the glory of God in you, let it out of course. Shout "Glory," clap your hands, and all that. But stop now and then, and let some wise Elder stand up and tell you what it all means. Men and boys hang round your windows and laugh at you because they don't understand you. Some men have religion all in the head—clear, sharp, dry, and dead; others all in their heart. They feel it in their bones. Now I want you to have religion in your heads and hearts. Let all things be done decently and in order.'

"I was very satisfied with my effort at the time. It seemed a success. As I sat down, Brother Anderson got up and stood on the pulpit step to give out the hymn, 'Let saints below in concert sing.' Then he went on to say:—

"'I love Brudder Beecher, I love to hear him preach dis afternoon. He's our good fr'en. And he sez, sez he, dat some folks goes up to glory noisy 'n shouting, an' some goes still like, 'zif they's sham'd of what's in 'em. An' he sez we'd better be more like the still kind, an' de white folk will like us more. An' den I thinks 'taint much 'count no way, wedder one goes up still like or shouting, 'cause heaven's a mighty big place, brudders, and when we all goes marching up to see de Lord, an' I's so full ob de lub, an' de joy, an' de glory, dat I mus' clap my hans an' shout. De good Lord's got some place whar we won't 'sturb nobody, an' we can shout "Glory, glory, bless de Lord, I'm safe in de glory at las'." I tell you, brudders an' sisters, dat heaven's a mighty big place, an' dars room for Brudder Beecher an' us too.'

"'Dat's so! Bless de Lord! Amen! Glory!' (from the people).

"'An' Brudder Beecher sez,' he continued, 'dat it isn't de folks dat make mos' noise dat does de mos' work. He sez de ingins on de railroad only puff-puff regular breathin' like when dey's at work a-haulin' de big loads, an' dat de bells an' de whistles don' do no work, dey only makes a noise. Guess dat's so. I don't know 'bout ingins much, an' I don't know wedder its a puff-puff ingin or wedder I blow'd whistle an' ring de bell, I feels like bofe' (with a chuckle) 'som'times, an' I can tell you dat wen de fire is burnin', an' I gets de steam up—don't dribe no cattle on dis track—de ingin's cumin'! Clar de track!'

"This was uttered with a voice that shook the little house, and a magnetism which thrilled and shook me. Of course, his hearers were by this time swaying, shouting, and Amening splendidly.

"'An' de boys an gels,' the speaker went on, 'an' de clerks an' young lawyers dey cum up yar watch night, an' dey peep in de windows an' star roun' de doors, an' dey laff an' make fun ob 'ligion! An' Brudder Beecher sez, "Why don't we stop de noise now an' den go an' tell 'em 'bout it—'splain 'bout it to 'em?" An' I 'member wat de Bible sez 'bout de outer darkness an' de weepin' and de wailin' an' de nashin' ob de teeth. An' if dese boys an' gels stan' dar outside laffin' by an' by dey'll cum to de wailin' an' de weepin' 'fore dey know. An' den wen dey stan' roun' de great temple ob de Lord, an' see de glory shinin' out, an' de harpers harpin' an' all de music, an' de elders bowin' an' all de shoutin' like many waters, an' all de saints a singin' "Glory to de Lam'," do you 'spose God 'll say, "Stop dat noise dar, Gabriel. You, Gabriel, go an' 'splain"?

"'Yes, I see de boys an' gels stan' las' winter roun'

de door, an' under de windows an' laff: an' dey peep in an' laff. An' I 'member wat I saw las' summer 'mong de bees. Some ob de hives was nice an' clean an' still, like 'spectable meetin's, and de odders was a bustin' wid honey. An' de bees kep' a goin' an' a cumin' in de clover: an' dey jes' kep' on a fillin' up de hive till de honey was a flowin' like the lan' ob Canaan. An' I saw all roun' de hives was de ants an' worms an' de black bugs, an' dey kep' on de outside. Dey warn' bees. Dey could na make de honey for dar selves. Dey could na fly to de clover an' de honeysuckle. Dey jes' hung roun' de bustin' hive an' lib on de drippin's.

"'An' de boys an' gels cum yar an' hang roun'. Jes' cum in an' we'll show you how de Gospel bees do. Cum in an' we'll lead you to de clover! Cum in, we'll make your wings grow. Cum in, won't ye? Well, den, poor things, let 'em stan' roun' de outside an' have de drippin's. We's got honey in dis hive.'

"Then to his 'lining out' they sang the hymn, and" (added Mr. Beecher) "I remember while he was speaking my sermon seemed to shrink and fade."

General Booth had been kept fully informed by the Shirley family of the progress of the movement in the United States, and early in 1880 he decided to send a special expedition to that country to join the Shirleys. On February 19th of that year the expedition started from London for the New World. It consisted of Commissioner Railton and seven other Salvationists, six of whom were sisters. A great farewell meeting took place, which was called "A Separation Meeting." It was held at the first headquarters, and a large gathering of earnest believers

in the work were on the platform. Among the number were Lady Cairns, Sir Arthur Blackwood, the Rev. L. Railton, of Swansea (who came to bid adieu to his brother), the Rev. M. Baxter, and Mr. T. A. Denny, a generous friend. Addresses were given by the General and Mrs. Booth, the latter presenting the two flags of the Army. Her impassioned address treated of the mystical meaning of the banners given, *i.e.*, Unity, Battle, Victory. The departure of this small band of Salvationists took place on the following Saturday from Fenchurch Street.

In the United States Commissioner Railton saw the beginning of what was to become, under the direction of other leaders, a great American Salvation Army.

On arrival home of the pioneer of the American Army, Commissioner Railton, he reported his experiences to a large audience at Exeter Hall. His subject was "The American Army." He gave experiences of Kansas, Philadelphia, New York, St. Louis, and other depôts.

He spoke of himself as "One of God Almighty's boys," in response to which General Booth called out, "And we are your brothers and sisters."

Owing to the vast growth of the Army it became necessary, in 1881, to remove its headquarters from Whitechapel to 101, Queen Victoria Street, E.C., and there the headquarters are to-day.

CHAPTER XIX

PERSECUTION AND PERSEVERANCE—THE GENERAL ON THE METHODS OF THE ARMY

WEDNESDAY, June 18, 1880, was a red-letter day in the life of General Booth and the partner of his zeal and life-work. It was his "silver wedding day," and a festival was held in commemoration of this auspicious event at the People's Hall, Whitechapel, in which a large muster congregated to offer congratulations. A Major Corbridge sent a characteristic Salvationist message, which ran thus :—

"Ten thousand Hallelujahs! for your spared lives.

"Ten thousand Hallelujahs! for the thousands who have been blessed in connection with all other Churches.

"Ten thousand Hallelujahs! for the thousands who stand in our ranks and are willing to stand in a shower of bricks and preach Jesus to win souls.

"Ten thousand Hallelujahs! for the thousands who are now before the Throne through your instrumentality.

"Ten thousand Hallelujahs! for the corps raised up all over England, Scotland, Wales, America, Ireland and Jersey.—WILLIAM CORBRIDGE."

From America came these words :—

"American Army salutes you. First German battery opened, New York, on Sunday. Gloriously grand celebration.—G. S. RAILTON."

General Booth gave a brief outline of his life history, and uttered stirring words as to the Army, its work, and the duties of its members.

"What a mighty help to faith," he said, "is the comradeship of a mighty host, all aiming at the same object and struggling in the same conflict! For the soldiers of the left wing to know that while the battle is going very much against them, and they have the greatest difficulty to hold their position, messengers are bringing them all the time the tidings that the soldiers of the right wing—although far distant—are gaining great advantages over the foe; that the centre stands firm, while reinforcements are being sent them, must be calculated greatly to strengthen their wavering courage and make them rally for more desperate efforts even before the help arrives.

"In still plainer words, should the soldiers of the Salvation Army in, say, China, be set upon by the Government, impoverished by famine, reduced in numbers by mutiny, and brought by all these things combined into a very poor way; yet for them all the time to know that their comrades in Australia are prospering, that in India multitudes are surrendering to their Master under the Blood-and-Fire Banner, that in America a wave of prosperity is rolling over the country, would be greatly helpful to the faith of the straitened Army in China, cheer them on to new efforts, being assured that if they failed to deliver

themselves from their difficulties their comrades would come to their assistance.

"But can there not be this union in spirit without the form? I have heard so, but I am inclined to think otherwise. If people are of one heart and one mind, and all speak the same thing, they must necessarily be one people, and that is just what I plead for in the Salvation Army.

"But would not that nation where the international headquarters were fixed have the supremacy over other nations? Decidedly not. The United States, as everybody knows, comprise a number of small nations —and not very small, either—all bound together in one strong confederation. The seat of the Government of the whole is in the district of Columbia, but this does not give that 'district' any superiority over any of the other States or Territories. But the Government must be somewhere, and Washington was chosen, I presume, because conveniently situated for this purpose. Just so, we seek a federation of all the States of all the world—a union consecrated to the love of man and the worship of God. Such a federation must have a centre, and its position would from time to time be determined upon by the needs and circumstances of all concerned.

"But have not all efforts to form a world-wide kingdom for the Master failed? Doubtless they have, to a very great extent, so far, but that is no reason why we should refuse to make another—to build up a kingdom on the lines laid down by Jesus Christ, and in which the fundamental principles which He taught should be carried out.

"But may not some of our comrades object to the

bare possibility of the property they acquire coming under the power, or being in any shape or form dealt with for the advantage of Salvation Army soldiers living elsewhere? Oh yes, doubtless they will. 'England for the English!' 'Australia for the Australians!' 'America for the Americans!' will be cries occasionally—perhaps frequently—raised. But these will only come from those who do not understand the first principles of Christianity, one of which was expressed by Paul when he said, 'Henceforth know we no man after the flesh,' by which he intended to say that he had been used to know and esteem and prefer men as they were, of his own nation or city or kindred, but that with him the narrow walls of kindred and citizenship and nationality had been broken down, and that he now loved all men as being alike created and loved and redeemed by the one Father; in this respect all men being alike equal in his estimation. He had found out that God had made of one blood all the nations of the earth, and redeemed all alike by the same sacrifice on His dear Son, and had sent him forth with the spirit of that loving Son in his breast to teach that in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female, but all are one in Christ Jesus. When this truth of the brotherhood of man is fully realised by our soldiers, and this spirit of Divine love is fully experienced, all this preferring of one nation before another because we happen to have been born in it, all this selfish boasting and rivalry will pass away.

"Like many other bogies, this fear of the property of one nation being appropriated to the necessities of another must prove groundless. The property

acquired in a nation would necessarily continue there, and any security that it might create would be very unlikely to be devoted to any other purpose than acquiring new property in the same country. Anyway, nothing in this direction could possibly be done, not only without the loving consent of its soldiers, but the formal consecration of that branch of the Army.

"There is a growing spirit around us in favour of no government at all—either in the home, or the Church, or the State—that would let every man do what appears right in his own eyes. All masters and no servants is the motto. Nihilism in one form or another spreads in all grades of society. The children don't want any authority; the workpeople don't want any authority; sinners don't want any authority; saints don't want any authority. 'There ought to be no submitting of one Corps to another,' says one. A step further and there will be no submission of one man to another, and you will have with individual independence, weakness, confusion, disorder, and destruction.

"But we are not for destruction. We are for restoration—the restoration of man to God. To accomplish this a force is required—a stupendous force—the more stupendous the better. It must be a force bound with the closest earthly and the strongest heavenly bonds; one doctrine, one spirit, one government, one and all prostrated in obedience to the Divine Head—the God and Father of us all. This means submission. This means obedience.

"What are the real difficulties that lie in the way of the realisation of this ONE Army covering the earth and doing its share in the conquest of it for its rightful King? The main difficulties of the past, and,

if we mistake not, the chief difficulties of the future, will be just those that are found in the selfishness and ambition of those who are brought into prominence and power. They rebel against the head in the name of liberty, professing great concern for the freedom and independence of their comrades, but, after all, it is their own ambition they seek to gratify; they want to be head themselves. They want to reign, and to reach position or prominence they think it a small evil to make divisions which they know must necessarily lead to the weakening of God's forces and the destruction of weak and ignorant souls.

"My comrades, avoid these strife-makers who, for the gratification of little ambitions, or the satisfaction of petty spite, or the covering of their own misdoings, would divide and scatter the soldiers of the Cross, and stop the onward course to victory.

"Be loyal to God. Be loyal to His truth. Be loyal to your own consciences, and be loyal to the highest interests of the poor world in which you live. And you all doubtless know that I consider you will do this most effectually by being loyal to the one Salvation Army. This is not a very hard task.

"Your General relies upon you, and by God's grace and in His power we will together lay the foundations of this Army so deep and strong on that One Rock that the gates of hell shall never prevail against it."

It was clearly shown in the following years that the General's efforts to create good feeling amongst the growing divisions of his Army were generally successful. He had to deal with another set of friends and critics, both inside and outside the Army, who declared that the Army was going too fast. They never could

go fast enough for the General, and he would have no check put upon the pace. His method was, if they lost ground in any way, to make progress so rapidly in other directions that progress could always be reported. To his comrades, therefore, the following words were addressed :—

"They say we go too fast! This accusation is brought against us in all directions. Our enemies do not like our speed. Our friends are afraid of it. What do they mean? I am a little puzzled to know.

"What do they mean? Speed is a good thing, and, if combined with safety, the faster the better. It is reckoned good in travelling. I know no 'Flying Dutchman' or 'Flying Scotchman,' or any other kind of flying railway train that goes fast enough for me. Time is so precious that, unless it can be spent in sleeping or working, every minute of it is begrudged, and my feeling whenever I seat myself in a train—be the journey long or short—is, 'Now, engine-driver, do your best, and fly away!'

"Speed is reckoned good in money-making. Who would complain of it in us if we were a limited liability company working some gold-mine, or any other mine which manufactured gold rapidly? The people who complain of our speed in spreading salvation and saving men would all want to take shares then—to become directors—to buy us up—vulgar or not.

"If we were a killing army no one would complain of our going too fast on the line of victory, slaughtering Arabs, or Afghans, or Zulus, or anybody else who did not live on our side of the sea, or who lived over the boundary line, or spoke another language. If we

killed plenty of them, burnt plenty of houses, took plenty of spoil, we should fascinate the world again, as Napoleon did the world of his day by the rapidity of his successes. Painters and poets and newspaper men would fill the whole earth with our fame.

"But because God has given us a little success in saving men and women from endless damnation, and extending the Kingdom of Jesus Christ, there is a great outcry—especially from those who every morning pray 'Thy Kingdom come!'—that we are going too fast. They say we are ambitious, seek great things, and are not content to be—

> 'Little and unknown,
> Loved and prized by God alone.'

"But can we go too fast, my comrades, in saving souls? I will not attempt to answer that question. No soldier in the Salvation Army would put it; it is an insult to the Bible, to the teachers of Christianity. The man must be an atheist who proposes it. I refuse to reply to it.

"My comrades, the General issues the command to every country, and to every division, and to every corps, and to every soldier—to advance. The pace of the past is to be no standard for the future. We must go faster. Obstacles, difficulties, and enemies shall be swept before us, and the mouths of those who condemn us shall be for ever stopped before the Lord."

Mrs. Booth also spoke with great emotion, and discussed the work she and her husband had accomplished. Altogether the festival was a joyful and memorable occasion.

General Booth was able at that time to show the great success of the *War Cry* in that, its first, year. "What we have done," he said, "has been the offspring of necessity, and must be regarded as foundation work, upon which to lay a superstructure, and that the foundations are substantial and solid we have no doubt. The establishment of the weekly newspaper, the *War Cry*, has been felt to be a necessity. To inspire and educate and bind together our people all over the world, in the spirit of this holy warfare, we must have a weekly organ."

He also mentioned that they had established a Salvation printing office, from which he hoped to pour forth a tide of burning, arousing, and instructive literature that would flow out all over the globe; the printing establishment and the *War Cry* both would, of course, be devoted to the interests of the Army.

The Salvation Army marched into every district of Great Britain, into some parts of Ireland, and sent expeditions abroad. Its progress astonished its friends and enemies, and there were many of both classes who helped to make its work known. It was judged by results, and these were good. Mr. W. S. Caine, M.P., gave expression to the opinions of keen observers of the work. He frankly admitted that the ways of "those people" were not his ways, and he did not think he could work with them; but those people were preaching God's truth in a method of their own, and it was perfectly certain to any impartial person who watched their work, that their method was reaching down into the dregs of the people as no other method did.

In the country were a vast number who held similar

views, and who consequently helped to provide the means for the Army, which had the great advantage of being attacked and ill-used in many quarters. Its rights to march through the streets with bands, and holding services in the streets, was questioned not only by mob law, but by the law of the land, which some of its enemies—"for the good of the cause"—put in motion against it. Magistrates in some parts of the country gave decisions against the Army, but the High Court of the Legislature recognised the right of the General to conduct the Army's work in his own effective way. In numerous cases justices had inflicted imprisonment on Salvationists for "disturbing the peace." It is probably not an exaggerated thought that any such conviction added fifty thousand to the number of the Army's sympathisers.

Mrs. Booth said that she had been in sixty-two towns in eleven months. In these towns she had seen hundreds of thousands gathered together in the Army's halls. There was nothing like seeing to realise. All the accounts she had ever seen or read had failed to convey to her mind anything like a true conception of the state of positive heathenism and ruffianism in which the masses lived. Hundreds of the men she should be afraid to meet at night—short-cropped, bullet-headed, gaol-bird looking men, of the bull-dog type—the terrible traces of debauchery and crime deeply marked upon their faces, and dressed in such habiliments as showed where their money went on a Saturday night. Hundreds of these men were earning fairly good wages, and their wretched condition arises from their vicious habits.

The rapid growth of infidelity and atheism among

them was, she thought, enough to make good people weep, had they but a just conception of it, and to make the respectable classes pause before they put a staying hand on any organisation, however rough it might appear, which ventured among them and created in them a fear of God, appealing to their consciences, and arousing them to something like the duties of men.

One of the General's sons was imprisoned at Manchester, where he made acquaintance with skilly and a plank bed. At Basingstoke, paid roughs brutally ill-used a small band of Salvationists; fines and terms of imprisonment for obstruction were inflicted in many places. General Booth welcomed these proceedings, for the public attention thus drawn to the work and the general sympathy they aroused for the Army. At the same time, with that vigour that has always marked his actions, he took up the fight on behalf of his soldiers, claiming the right of the Army to carry on its work in the ways peculiar to it, and he secured the sympathy of the Home Secretary, of Parliament, of the Judges, and of the people.

Abroad as well as at home, conflicts with the authorities and imprisonments took place. Serious riots occurred at Sheffield and at other places at home; but everywhere, though in some places slowly, as year followed year, the sterling worth of the Army became recognised, and it was allowed to carry on its war unchecked by petty persecution. Through the Sheffield riot Mr. and Mrs. Booth passed uninjured, though exposed to great danger, and many of the Army's officers were seriously injured. The riot was sufficiently serious to be the subject of a debate in

Parliament. On that occasion the public sentiments on the subject were well expressed by Archbishop Tait, Lord Chief Justice Coleridge, and others. The Archbishop said: "Some difficulty had doubtless arisen in consequence of the members of the Salvation Army acting in a way which was not customary among religious bodies, and some were shocked by what they regarded as a want of reverence on their part. But it had been well remarked that perhaps their peculiar mode of proceeding was such as would have considerable influence over uncultivated minds, and, looking at the fact that there was in this country a vast mass of persons who could not be reached by the more regular administration of the Church, it was not unlikely that much good might eventually result from the more irregular action of the Salvationists. He had been informed that the leaders of the movement were persons of irreproachable character. He trusted that any movement of this kind, provided it were carried on with decency and propriety, would be encouraged, and that it would be able usefully to supplement the efforts of the regular clergy in affording spiritual aid to the great mass of the population.

Lord Coleridge, who in the Court of Queen's Bench had said, "To inflict the ignominious punishment of hard labour on men simply because they are religious enthusiasts is a thing not to be tolerated," remarked in the House of Lords that "he took it that every Englishman had an absolute and unqualified right to go about his business and perform legal acts with the protection of the law; and he apprehended that walking through the streets in order and procession, even if accompanied by music and the singing of hymns,

was absolutely lawful, in the doing of which every subject had the right to be protected."

Sir William Harcourt, who was then Home Secretary, spoke in a similar spirit, and Mr. John Bright, writing to Mrs. Booth after the debate, expressed the hope that "the language of Lord Coleridge and the Home Secretary will have some effect on the foolish and unjust magistrates to whom, in some districts, the administration of the law is, unfortunately, committed. I suspect that your good work will not suffer materially from the ill-treatment you are meeting with. The people who mob you would doubtless have mobbed the Apostles. Your patience and faith will prevail."

John Bright's hopes were in the end fulfilled, although soon after the debate in Parliament more riots took place in the country. While within a year about seven hundred members of the Salvation Army were seriously assaulted, without one single charge being preferred by them in consequence, nearly a hundred members, a large proportion of whom were women, were sent to prison for alleged obstructions caused in the streets by the processions.

General Booth made it perfectly clear that the Salvation Army would continue its processions through the streets, that it would continue to head those processions with brass bands, that it would continue to hold open-air meetings, that the members of the Salvation Army would gladly go to prison if sentenced for these proceedings, and that if every officer of the Army should be sent to prison there would be new recruits who would come forward to fill their places while they were in gaol. And gradually those who would have stopped the Army's work—for to stop its

methods would have been to do that—ceased their efforts, and in time prosecutions of the Army's members ceased. How the work increased during 1882, the year of special persecution, is shown by the fact that during the twelve months the number of corps increased from 251 to 442, the officers from 533 to 1,067, and the income, locally collected and expended by the corps, had increased to the fine total of £88,870, whereas, at the close of the previous year, the figure was £57,000; besides that, the Army had, in the year 1882, been presented with £36,000 for the purpose of buying buildings, and the Salvation Army barracks were becoming as familiar in many towns as the orthodox churches.

CHAPTER XX

STIRRING WORDS FROM THE GENERAL

THE evolution of the Salvation Army in every respect began now to be very interesting. In 1878 they unfurled their first flag with its emblematical tricolour. Upon this was set the symbolical motto "Blood and Fire," to embody the three great essential doctrines of the Christian religion.

The Army had grown, had sprang to its feet and was a living power.

For a long time, however, General Booth had been considering the constitution of his Army, and decided to carry to a greater degree the military style of government. The year 1885 was one in which a number of stirring communications were addressed by the General to his Army, with the object of strengthening the organisation by giving workers directions as to the special means by which the movement should be developed. Early in the year a council of staff officers was held in London. At that gathering nothing was more earnestly or frequently insisted upon than the necessity of creating a deep, unchanging sympathy of man with man. At the same time the question of rules and regulations for the Army were discussed, and

several important improvements in the future government and operations of the Army were agreed upon. One of these was that the divisions into which the United Kingdom was then cut up should be divided into sections, each section to be under charge of a special officer, who "was to be held responsible for the maintenance and extension of the war in his particular section, reporting to the chief major (now called colonel), and referring to him on all matters of extension, property, and finance." By this alteration which was an important step in perfecting the military constitution, it was hoped to secure greater personal oversight and sympathy for every corps than had been possible previously, when every major had from forty to eighty corps under his charge.

General Booth made this great change in the system of control. At the same time, with an ever-watchful eye over every part of the field of operation, he was considering the efforts required for foreign countries, especially India. There, he said, a door of access to this nation of nearly three hundred millions of people stood in the province of Gujerat and at the island of Ceylon, taken alone. There were thousands of natives literally waiting and wanting to receive the Salvation Army. But to win them, and keep them when won—as with poor fallen humanity everywhere else—required love and patience and skill: in fact, men and women whose every energy was consecrated to the redeeming task—men and women who would literally lay themselves on the altar, strip themselves of all encumbrances that would hinder them in "the war," adopt the salvation of India as their life-work, go forth to practise just as much self-denial, and endure just as much

suffering as might be found necessary and helpful in learning the language and conforming to the customs.

"There is a thought that often intrudes itself when I get so far as this in my meditations," said General Booth. "When I am looking about me on these fields white unto harvest, and wondering, almost in despair, where the labourers are to come from to do the reaping and the garnering of this golden grain, thought turns my heart to the mothers of the Salvation Army. I say to myself, Ah! Hope sings in my soul. There is another generation coming along, a generation that is being nursed at the breast and rocked in the cradle on purpose to fulfil this saving mission; who, amidst their toys and lessons, and alphabets and arithmetic and grammar, are being fired with a soldier's ambition. In their boyish and girlish imaginations, and plannings, and castle-building, they are being inspired with that ambition and filled with that purpose: that highest and holiest purpose of living and fighting and dying in the suffering track of their Master. I see in my vision that they are being taught a true Christianity, the living, literal imitation of the actual Christ. I hear those mothers telling their boys and girls that they are born for this: that their fathers and mothers have been saved to train and love and fill and fire and offer—when trained—and fired and filled—these blessed children at the feet of Him to whom they belong, to accomplish all the purposes of His redeeming love. Fill them with the war spirit. When they fall, pick them up again. When they are discouraged, cheer their little hearts. Get them saved. Get them into uniform. Write their names on the roll. When they are carried away by their childish impulses from

the straight path of truth and righteousness, fetch them back again: get them washed and forgiven, and encourage them for another start. March them in the procession. Possess their minds with the truth. Fill their mouths with your songs. Teach them your music, and hurry them on in every possible way to get ready for the fight. We cannot wait for the dear children, however. They are the reserves: they will come in by and by. We want officers ready grown. When we opened barracks after barracks eighteen months ago, people asked me where I should get my preachers from. I replied, 'From the tap-rooms.'"

That this answer was a correct one the Salvation Army itself is an unanswerable affirmation.

Shortly afterwards General Booth again gave voice to his demand for more officers for his Army. "Officers I am after," he said. "Have not I said that the eyes of numbers were turned to us from all parts of the world? Within the last few weeks, in addition to the countries we already occupy, we have had earnest entreaties to send officers to Spain and Germany and China and Norway and Assam and St. Helena and Egypt and Singapore, and I know not where else; and, as I said before, one of the main hindrances in complying with these Macedonian cries is the want of men to send."

"But what is to become of business?" said a lady at the breakfast-table, when General Booth expressed the wish that he could have her five sons for officers.

"The business of the world, you mean, I presume? Oh, let the business of the world take care of itself," he replied. "My business is to get the world saved: if this involves the standing still of the looms and

the shutting up of factories and the staying of the sailing of the ships, let them all stand still. When we have got everybody converted they can go on again, and we shall be able to keep things going then by working half-time and have the rest to spend in loving one another and worshipping God."

"But how are they all to be supported?" the lady asked.

"Oh, we make war support war," General Booth replied. "We will quarter them on the enemy. We have gone on that principle in the Army, and practice has justified it in the past and will justify it in the future. And if the sinners cannot support the war, the saints must help them. If a nation be thoroughly roused to any tremendous struggle, fighting for its own existence, part of its inhabitants will go forth to the field, part care and nurse the wounded, part make the ammunition and the weapons, and the remainder till the fields to support the whole. When God's people wake up to the importance of this great war the Millennium will not be very far away.

"Pleasure? A life of pleasure? Ask the fire-escape man if he ever has any thrill of delight equal to that he is privileged to have now and then when he fights his way through the blinding smoke and rescues the people ready to perish, and carries them in his arms safely down the ladder and hands them over to their waiting, shivering friend at the foot.

"Risks, partings, separations, hardships, possibilities of being rejected, sent home, wounded, killed. Well, I won't say a word to lessen them. I will tell you a story. I read in a newspaper last week that the frost had already set in with unwonted severity in some

parts of Hungary. A man with his young wife and child set off in a sleigh from a village in the forest to a neighbouring town. When they had got well on their journey into the midst of the woods a pack of wolves scented them and came howling on their track. As the ferocious animals reached the sleigh the horses took fright and galloped off. The woman, paralysed with fear, let the child fall from her arms. The man threw the reins on the lap of his wife, and sprang to the rescue of the child into the midst of the wolves. The father and child were torn to pieces, and the horses petrified the inhabitants of the town as they rushed into it, dragging after them the sleigh burthened with the frozen bodies of the mother and a child born during the terrible journey.

"There were risks to that father—terrible risks: risks in cold blood difficult for us to estimate. But he saw not the risks, nor stayed for them. He might have saved himself, but he wanted to save his child; and he leapt to almost certain death in the hope of accomplishing it. That was Christ's fashion. It has been the fashion followed by thousands of His followers. Perhaps it is the fashion to which He is drawing you. There are the people dying. The wolves of hell are around them, preying on them, dragging them away to perdition! They are dying and being damned wholesale, and you stand there talking about risks! God forgive you! He will if you do your duty," and this appeal to the rank and file of the Army concluded, "so will yours faithfully in the war.—WILLIAM BOOTH."

General Booth was at this time concerned with another important matter. The charge had been

made against the Army that a large number of those who made the public profession of conversion at the "penitent form," which was a leading feature of the meeting of the body, remained in the Army for only a brief period and then resumed their former ways. The man who came from the public-house, the woman who came off the streets, to an Army meeting would, under the influence of the stirring and emotional addresses and the enthusiasm-rousing atmosphere of these gatherings, make declarations that, while well meant at the time, were ephemeral. From the very nature of the work it was likely that the Salvation Army would have a larger number of "backsliders" than the denominations, where, if conviction came more slowly, it was more likely to be solid. General Booth, while stating that he was not aware that there was a larger proportion of "backsliders" in the Army than in other religious communities, at the same time admitted that he would not be surprised if it were so, "considering the terrible ordeal of trial and difficulty and persecution our people have to suffer, ofttimes through the influence of the very people who bring the charge against us." There was the fact, and it was in accordance with the natural order of things. "Every spring," said the General, "shows us that a large amount of blossom never comes to fruit." He was obliged to admit that many had left the Army, "many who have been at our penitent forms, borne our testimony with streaming eyes and joyful hearts in our free-and-easys, marched in our ranks, worn our badges, and sung with rapture our songs. Shall we be guilty," he asked, "of the hideous selfishness of contentedly leaving them, without compunction, to

sin and perish because we can fill up their places—because we can find others to sing and march and fight with us? Let us survey the field and find the lost tribes. They are our prodigals. They are dying in their sins and being damned for ever. Something must be done. I plead for a special campaign in favour of backsliders. I appeal now to the Army throughout the world to join in the campaign."

Within the Army itself, outside the Army among its friends, there have been differences of opinion which threatened to cause schism, and some of the enemies of the Army had endeavoured to foster the dissentient spirit. The growth of the Army and its military system, the position of power occupied by leading officers in various parts of the world, were causing jealousy and ill-feeling. General Booth, always a fighter, felt it necessary to deal with these. He meant discipline to become perfect. After numerous meetings with officers, and addresses to men, the General became convinced that the troubles were diminishing, and that there was throughout the ranks the growth and strength of the idea that the Salvation Army was one. He succeeded in making the entire Salvation Army work harmoniously together, though it was a long and difficult task before this condition was brought about. To-day it exists one perfectly united body.

CHAPTER XXI

A WORLD-WIDE MOVEMENT—HOW THE HEATHEN ARE DEALT WITH

GENERAL BOOTH, whose great colonisation scheme in Australia has just been abandoned, took from the first the widest view of the possibilities of the Army's work. In the earliest days an emigrant who belonged to the Army planted that Army's flag in the new country as soon as he had fixed his home. Enthusiasm for the work and loyalty to the Army and its General were manifested in a powerful way. So the Army found a firm footing in the countries of Europe, throughout the Colonies, in India, and in Canada and the United States. There was opposition everywhere. There was also everywhere the courage, the faith, and the perseverance that overcame it. In Geneva the chief of police publicly threatened to withdraw all protection from them, and to expel them from the canton. They were worried, insulted, and subjected to physical violence. But they went on till they won toleration, esteem, admiration.

In India the first steps were troublous. In 1883 Sir Lepel Griffin, then Governor-General for Central India, heard of the intentions of the Army to pursue

a campaign in the provinces under his control. In a circular note bearing on the situation, he showed how Indian officials regarded the movement. The note ran :—

"I am informed that members of the Salvation Army are coming to Central India, and will soon arrive at Mhow. It is consequently necessary to issue some general instructions for the guidance of political agents during my absence to the Bheel country. If the Salvationists propose to do any public demonstration in the Mhow cantonment, the General commanding should be informed that although the Mhow cantonment is not British territory, and that although I regard any Salvationist demonstration in native States with extreme disapproval, yet there is no reason with a British garrison to apprehend in Mhow any disturbance of the public peace, and the General will issue such orders as appear to himself expedient. But should the Salvationists express any intention to visit Gudore, or any native State under this agency, with any public demonstration or processions, with or without music, the leader is to be informed that I will not tolerate in Central India their degrading burlesque of the religion of the Ruling Power. And that if any demonstration, preaching, or procession is attempted, they will at once be arrested and removed to British territory.—(Signed) LEPEL GRIFFIN."

Nevertheless, with what was thus described as their "degrading burlesque" the Army officers progressed on to Gudore, where they proceeded with their meetings, and were not placed in the guard-room at that place. Some disturbances occurred in the

district when the police ordered the Army procession to disperse, and in March, 1883, Major (afterwards Commissioner) Tucker was sentenced to a month's imprisonment without the option of a fine, in connection therewith. He unsuccessfully appealed, but public opinion in favour of the Army found such firm expression that release speedily came, and so the first great victory in the land of Juggernaut was gained.

Mr. Bramwell Booth, writing in 1899, referred to the Indian work thus: "In India, in addition to some eight Industrial Schools, in which we have under our care at the present time more than 320 children, who were left as orphans as a result of the recent famine, we have a colony in Gujerat, with some two hundred colonists, and conducted on the lines of a peasant settlement. Rescue work amongst women is being conducted in four of the largest cities of the Empire. We receive regular Government financial aid towards our work amongst criminals in Ceylon, and have recently launched efforts in four centres in the way of village banks to save the people from the exorbitant charges of the money-lender. Medical and dispensary work is being carried on in several districts, some eight hundred people attending as out-door patients every month at our recently erected dispensary in Nagercoil."

He also says, in dealing with the work among the heathen: "True to the great principle of sympathy, which is the strength of all our work, the Army goes amongst what are curiously enough called the native races as amongst brothers. Our officers live with them, dress in a somewhat similar manner, eat their food, and in every way possible avoid alike the

assumption of superiority and the attempt to impose upon them customs which are in no way necessary to their salvation, but which are calculated to raise great prejudice against the truth. This involves some considerable sacrifices of personal comfort and convenience, especially to Europeans, but it has been abundantly justified by the results."

The devotion of the workers in the Salvation Army is expressed in a letter from a lady, who wrote at this period: "I am perfectly amazed at the strength given to endure that these officers have. A fine girl from Dundee lives with her native girl-lieutenant in this village. She loves her people and her work, and the people almost worship her. Yet that beautiful affection has been got and retained by the most severe sacrifices of personal comfort on her part. There are far, far further reaches all the way to Calvary than one could ever dream of, yet these brave, devoted souls have risen to the case. No wonder God has blessed them so!

"This house is a large native bungalow. M——'s sister is head of it—a lovely woman. . . . All my meals I eat on the floor. I wear no shoes. The mud floor is comfortable. Mats are about. Native clothes are a mercy in India! I could never have made that night-and-day railway journey, slept on a railway platform on camp bed, and travelled by bullock-bandy for twenty-two hours without great distress, in European clothes. But I did not suffer as I was."

Writing from another district, and commenting on the wonderful *entrée* obtained for the Gospel, our friend says: "I watched a Salvation Army officer wash his clothes in a river where sometimes tigers

come to drink. It was moonlight, and I could easily see how the practised hand brought the cloth heavily down at a particular angle on the stone, so that the work was rapidly and effectually done. It struck me that I had never seen or heard of a settled European missionary in India washing his single change of raiment before. Why need such an elementary style of life be adopted? Then I had a new view of the elastic and wonderful devotion of the Army. In particular districts its officers wash in rivers and tanks, be they clean or foul, that they may the more effectually become one with the poor people who have so washed their clothes from time immemorial! The simple cloth and jacket and turban are hung up to dry and put on again without any ironing.

"We reap a hundredfold reward. But that is not all. It is only that 'the joys far overbalance the distresses,' but the gains far outweigh the losses. The harvests are abundantly more than the sowing, though in some cases the sowing costs us dear. It may be said that all our officers in India have 'hazarded their lives for Jesus Christ,' and it is equally true that some have laid them down for His sake and the Gospel's. Their works do follow them, and once more the Scripture is fulfilled before our eyes, 'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.'"

Here is an illustration of what is meant: "The cholera had come. Medicine they had none; advice, only that which the incantations of the priest or the wild shrieks of the devil-dancers could afford, and sorrow and dismay soon became a panic, which took possession of the plague-stricken hamlet. In a few

days the dismay became despair. The dead lay unburied, the sick and dying uncared for, the sun glared piteously down on what would rapidly become a charnel-house.

"At last the headmen of the village held a council together. To whom could they turn for help? The next day a group of villagers, weary, despairing and spiritless, presented themselves before the white leader of the Salvationists for that district. Their request was soon made, and the Major's heart was touched, though, alas! it was heavy, both from dark sorrow in his own little home, and because he was now refusing help to the helpless around him. 'Wait,' he said, 'one day, and I will see what I can do for you.'"

The work done by this small contingent of Salvationists in this cholera-stricken village gained a great harvest to the Cause, for a few hours later, with the yellow robes of the Army officers fluttering in their train, the villagers were making their way home across the fields.

Commissioner Booth-Tucker was conducting in India at this time the interests of the movement of that great Empire. He was invited, on his visit to England in quest of field officers for India, to America. A record meeting which he attended while there is described in telling words, by one who was present, as follows:—

"It happened to be Decoration Day in New York when Commissioner Booth-Tucker landed, and naturally he became a central figure at the Association Hall Demonstration. Since it has been built, we have reason to believe that the Association Hall on Twenty-third Street and Fourth Avenue has never held so

many people as there welcomed Commissioner Booth-Tucker and our Indian comrades with Salvation greetings and round after round of applause last Monday evening. And the crowd—as representative, cosmopolitan, and characteristic of the Empire City as ever sat still through a hot June New York evening—was as deeply interested at half-past ten as at half-past eight.

"The whole proceedings in front of the platform endorsed the inscription on the handsome banner displayed behind it: 'America greets India!' The United States did greet India, and that to some purpose. Pulpit and Press, Society, Church, world, and though last, by no means least, the Salvation Army, greeted India as represented by these warrior missionaries with all the kindly sympathy and liberality characteristic of the citizens of the great Republic.

"For the convenience of soldiers and friends, what was very inadequately termed a 'tea' had been provided at the Grand Union Hall (New York 3) at five o'clock. After the banquet the ranks were formed, and a splendid march started for the Association Hall. The Staff Band came first, and did their duty in their usual energetic and conscientious fashion. The Marshal walked next in a hollow square formed by officers, and then in a landau came Commissioner Booth-Tucker, Staff-Captain and Mrs. Jai Singh (Jackson), and Lieutenant Abdul Aziz, a converted Mahommedan from Bangalore. On the box sat Captain Kantahella, of Ceylon, and Lord Ratna Pala, an eloquent Buddhist priest. A long procession of 'well-saved,' and more than that, well-uniformed officers and soldiers brought up the rear, the Garrison

girls and slum officers wearing simple but very effective sashes.

"On reaching the Hall the visitor and his comrades received just a thorough 'Salvation volley,' and then the quieter form of greeting usual among those who do not possess quite such an exuberant and joyful religion as the Army. After a prayer, a song, and a few introductory words by the American leader, the Commissioner gave a clear and logical statement as to the work in India, of which he was the head.

"He hit his audience hard when he said that he was no theorist or suggester of plans and schemes for other people to work out, but had had personal experience upon every point, and abundant opportunity both before becoming an officer in India and since.

"With the quotation of the prediction of Keshub Chunder Sen, the founder of the Bramo Somaj, that Jesus Christ would never conquer India until His followers had thrown off the hat and boots and other garments distinctly foreign and European in the native eyes, he narrated some of the incidents in his own experience that proved the value of the departures he had taken in respect of uniform, adopting food, &c. Of these two will suffice here. As a fakeer, bare-footed, turbaned, and wearing the colour known all over India to denote separation from the world on account of religion, he had entered unmolested into a temple, there conversed with both priests and people, and at the finish a Mahommedan and two Hindoos of other kinds had knelt at the feet of Jesus and cried for mercy without the slightest opposition being made by any of the pagan bystanders. The

Commissioner also said that on one occasion he had been invited by a very wealthy Mahommedan gentleman to visit the ladies of his zenana, or harem, for spiritual work.

"As he touched, a little later, on the Prison-gate Work, it was again evident that he had his entire audience with him. Rounds of applause greeted him as he said that Sir Arthur Gordon, the Governor of Ceylon, had expressed his opinion that a good work was being done by the Army officers on this line. He mentioned that Sir Noel Walker had paid a visit to the Prison-gate Brigade Home, and found the men working away at making tea-boxes as if their very lives depended upon it. He, somewhat naturally, supposed that they were paid for their work, and was quite surprised to know that all the money earned by their labour went to support the Home. The quiet and order of the establishment made a considerable impression upon him, and he asked if the officers did not sometimes find it necessary to 'hammer' their charges. When told that love was the sole weapon employed for the control of those who had been law-breakers, and that it was one that could be depended upon every time for success, he was pleased as well as surprised, because in the jail they could not make natives work 'without thrashing.'

"On the question of finance, the Commissioner explained that by conforming to native customs in respect to dress, dwelling-houses, &c., the cost of maintaining one Army officer in India for a year is only $25. From the Empire itself during the last financial year they raised no less than $20,000, receiving from foreign sources only $12,500. During

the same period another society employing the same number of foreign and native agents had received from foreign sources no less than $350,000.

"This question of the big dollar of course interested the audience, and the Commissioner put the following offer before our wealthy friends in front of him :—

For $25 you can keep a missionary in India for a year.
For $200 you can build a barracks in a village.
For $500 you can build a barracks in a town.
For $2,000 you can buy the land, dig wells, and provide cattle for the formation of quite a village, including the support of two officers to look after the souls of the inhabitants.

"Then Mr. Booth-Tucker called upon the Buddha convert, Lord Ratna Pala, who was formerly a priest of Buddha. He gave an address in his native language, which was interpreted by Commissioner Booth-Tucker, the following being the gist of his story : He began by saying how glad he was to be saved, and how thankful that the Salvation Army had ever reached Ceylon. He then intoned us a few lines in a Sanscrit stanza, to a tune that could not under any circumstances have been supposed to be stolen from Europe or America. Probably knowing that this air was totally at war with all the Western notions of melody, the little priest stopped in the middle and asked in a kindly, benignant tone, 'How do you like that?' The reply was one of the most genuine guffaws of laughter from the whole house ever heard. It was indeed a laugh to be remembered.

He proceeded to explain the meaning of the verses he had vocalised as follows :—

"'I used to be like a frog in a pond, that could see no beauty at all in the lily that floated on the top. But there came a time when I became like a bee that fully admires the beauty of the Lily of the World—Jesus Christ—and from Him obtained the sweet grace and light of salvation, and from that I was no more like a frog that saw no beauty in Him.'

"He was then desired to address the meeting in 'English,' but he immediately corrected the Commissioner, announcing his wish to speak in 'American' ! to the laughter of the audience. He said : 'You know cocoanut ? Cocoanut black outside—white inside. I like that. Black face—black skin—outside ! White heart—white soul—inside—washed in Jesus' blood. Hallelujah !'

"And having accomplished an immense amount of work, this valuable officer went on his way rejoicing in his return to his dusky comrades in India."

Australia claimed the special attention of the indefatigable General Booth, who was able to expand the work at home with marvellous rapidity, and at the same time to keep the whole world and its religious needs under his observation. In Australia the work was initiated by a soldier of the Salvation Army who had previously worked at home. John Gore, a milkman, who had been one of the Salvation Army's converts, emigrated to Adelaide. There he met another Salvation Army convert from the old country, named Saunders. They joined forces, and formed an army corps, of which Gore was captain. Soon they formed another corps at Sydney, and

General Booth, who was in communication with them, decided to send a special delegation of officers to take charge of the work. Captain and Mrs. Sutherland were despatched, and they received a most enthusiastic welcome. The work there was much easier than in foreign lands, and the Army movement was assisted in every way and made rapid progress.

The "attack" on France, which was begun under great difficulties in 1880, prospered greatly, and to-day the position of the Army on French territory is peculiarly strong. The first movement there was heralded by an article in *Le Signal*, published in Paris, informing the readers of that journal that "an invading Army" was coming, "and will make its cry heard from one end of our country to the other. The cry of battle is, 'Down with vice and sin.' It bears inscribed on its flag the name of Christ, the Conqueror of Death." The article was cordial and held out the welcome hand to this courageous band. It was in any case a true newspaper welcome, and inspired the workers of the Army. And the result after over twenty years has been beyond expectation.

In France the Salvationist propaganda had peculiar obstacles to overcome, and the development of the movement there required intelligence, personal force, and courage of a special order. The General and Mrs. Booth decided to accede to the earnest request of their eldest daughter, who had felt herself called to that country, and who, on becoming convinced that it was the field she was intended to work in, so mastered the French language that in a few months she was able to deliver eloquent speeches in that tongue.

The General in February, 1881, informed the Army that he had decided to set apart his eldest daughter for France. "All being well," he said, "Miss Booth will leave for France about the middle of February. A young friend (Miss Soper—now Mrs. Bramwell Booth), manifestly led of the Lord to offer herself as a helper, will accompany her, and, I hope, two —possibly three—other workers."

Miss Booth gave her farewell address at St. James's Hall. Mrs. Booth presented the colours amid much emotion and many tears. Miss Booth said, "I mean to be faithful to these colours, if I seal them with my blood—to stand by them to the last. I have prayed about it a good deal, and determined if the Lord would make it clear to my dear father and mother, and it was this way, I would go and ask no question."

After an address in excellent French Miss Booth proceeded: "I cannot speak the language perfectly, for I have only studied it for six months. I believe, however, the Lord has already given me sufficient knowledge of it to make myself understood by the poor people. The Salvation Army is going to the masses. We love the poor, and we are going to them."

Miss Booth went on at considerable length, and beseeched the gift of a thousand pounds, which was required for the Mission. At the close of this farewell meeting the General announced that something like £500 towards the £1,000 had been subscribed. So the Mission there was started, and the Army soon became well established in France.

In the United States the Salvationists began a movement that became almost as great as the work at home.

Only a few years after a start was made there they had over a thousand officers engaged, and had attendances at indoor meetings alone of a score of million persons in a year. They attacked the slums of New York, going amongst the worst criminals of that city. They preached to the blacks as well as to the whites. Meetings "for coloured folks only" were common, and to these the whites, in those early days, were admitted only to a gallery, and on payment of twenty-five cents.

> "De good ole way, de good ole way,
> I'm trabelling on de good ole way,
> I want to go to Hebben when I die,
> Trabelling in de good ole way."

Such was the kind of chorus sung at these "coloured folks" meetings by the blacks who had joined the Army. At one of the early meetings an emancipated slave rose, with tears rolling down his furrowed cheeks, and said, "Everybody in dis city knows what I was. I was de worst drunkard in de city ob Frederics Town —a poor, miserable, bare-footed, gutter drunkard. Now I hab got out ob de gutter, out ob de ditch. I am changed from de dirty grub to a beautiful butterfly, and I suck de sweets ob Hebben!"

The Army had a tougher job with the white people in the New York slums. Cherry Hill alleys were infamous at that time. "Having once gazed upon the revelations of misery, depravity, and degradation there," wrote Julia Hayes Percy in the *New York World*, "life can never be the same afterwards," and she gave a graphic story of these slums and of the Salvationists' work that is best told in her words. "Around and

above this blighted neighbourhood," she wrote, "flows the tide of active, prosperous life. Men and women travel past in street cars, by the elevated railroad, and across the bridge, and take no thought of its wretchedness, of the criminals bred there, and of the disease engendered by its foulness. It is a fearful menace to the public health, both moral and physical, yet the multitude is as heedless of danger as the peasant who makes his house and plants green vineyards and olives above Vesuvian fires. We are almost as careless and quite as unknowing as we pass the bridge in the late afternoon.

"Our immediate destination is the Salvation Army barracks in Washington Street, and we are going, finally, to the Salvation officers—two young women—who had been dwelling and doing a noble mission work for months in one of the worst corners of New York's most wretched quarter. These officers are not living under the flag of the Army, however. The uniforms and poke bonnets are laid away, and there are no drums or tambourines. The banner over them is love of their fellow-creatures, among whom they dwell upon an equal plane of poverty, wearing no better clothes than the rest, eating coarse and scanty food, and sleeping upon hard cots or upon the floor. There lives are consecrated to God's service among the poor of the earth. One is a woman in the early prime of vigorous life, the other a girl of eighteen. The elder of these devoted women is awaiting us at the barracks, to be our guide to Slumdom. She is tall, slender, and clad in a coarse brown gown mended with patches. A big gingham apron, artistically rent in several places, is tied about her waist; she wears an old plaid woollen

shawl and an ancient brown straw hat. Her dress indicates extreme poverty, her face denotes perfect peace. 'This is Em,' says Mrs. Booth, and after this introduction we sally forth.

"More and more wretched grows the district as we penetrate further. In one room, with a wee window, lies a woman dying of consumption, wasted, wan, and wretched, lying on rags and swarming with vermin. Her little son, a boy of eight years, nestles beside her. His cheeks are scarlet, his eyes feverishly bright, and he has a hard cough.

"'It's the chills, mum,' says the little chap.

"Six beds stand close together in another room; one is empty. Three days ago a woman died there and the body has just been taken away. It hasn't disturbed the rest of the inmates to have death present there. A woman is lying on the wreck of a bedstead, slats and posts sticking out in every direction from the rags on which she reposes.

"'It broke under me in the night,' she explained. A woman is sick, and wants Liz to say a prayer. We kneel on the filthy floor.

"The minor details vary slightly, but the story is the same piteous tale of woe everywhere, and crime abounding, conditions which only change to a prison, a plunge in the river, or the Potter's field. The Dark Continent can show no lower depth of degradation than that sounded by the dwellers on the dark alleys in Cherry Hill. There isn't a vice missing in that quarter. Every sin in the Decalogue flourishes in that feeder of penitentiaries and prisons."

It was in such quarters as these, whether at home or

in America, the Salvation Army loved to work. As they turned drunkards and brutes into sober and gentle, kindly men, so with their reforming mission zeal they have changed many such slums as these into reasonably healthy and respectable places.

CHAPTER XXII

WHAT SALVATIONISTS BELIEVE—THE DOCTRINES OF THE ARMY

FROM the day the title Salvation Army was adopted the work grew far more rapidly than before. Its constitution was built upon that of the British Army, the details of which General Booth studied before drafting voluminous rules and regulations for officers and rank and file. Before, however, proceeding to a description of this development it is well, owing to the criticisms which have been passed upon the Army, to see what the doctrines of the Salvation Army are. The people who do not know the inner life of the Army, who only know it because its flag, its processions, its bands are in evidence in the streets of every town and almost every village, will be surprised to find how detailed are the beliefs of the Army as set out by General Booth. The Thirty-nine Articles of the Established Church are a small matter in comparison with the hundred and nineteen closely printed pages which are required to set out in detail the Salvationist doctrines, although the words of these extensively described doctrines are simple. I am not going to discuss or criticise the doctrines. Many well-meaning

people have done so and will continue to do so. But as in no book relating to the Army and its work have I seen those doctrines described (except in the one book by General Booth which contains these only), and as many may desire to know what they are, I am of opinion that they should find a place in this volume.

The principal doctrines of the Salvation Army are as follows :—

I. We believe that the Scriptures of the Old and New Testaments were given by the inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.

II. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.

III. We believe that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—undivided in essence, co-equal in power and glory, and the only proper object of religious worship.

IV. We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man.

V. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness, and that, in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

VI. We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.

VII. We believe that repentance towards God, faith

in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation.

VIII. We believe that we are justified by grace, through faith in our Lord Jesus Christ, and he that believeth hath the witness in himself.

IX. We believe that the Scriptures teach that not only does continuance in the favour of God depend upon continued faith in, and obedience to Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost.

X. We believe that it is the privilege of all believers to be "wholly sanctified," and that "the whole spirit and soul and body" may be "preserved blameless unto the coming of our Lord Jesus Christ." That is to say, we believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine grace, produce actual sin; but that the evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unreprovable before Him.

XI. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked.

Sections two and three of General Booth's doctrines relate to God and Jesus Christ, and are as follows:—

SECTION II.—GOD.

I. You profess to believe in God. Why do you believe in Him?

I believe in the existence of God for four reasons.

II. What is your first reason?

Because I see abundant proof of it in the world around me. That is, the things that are made show there must have been a Maker.

For instance, when I see a house I am satisfied that that house did not come there by chance, but that, some time or other, it must have had a builder. When I see a watch, I am equally sure that there must have been, somewhere, somebody of sufficient skill and intelligence to make that watch; and just so, when I see a sun or an ocean or a man, with all the wonderful properties and activities that belong to each, I am equally sure that some being with intelligence and skill and power equal to the undertaking must have made that sun, that ocean, or that man, and my common sense tells me that the maker of suns and oceans and men is the maker of all things that exist; and my common sense equally tells me that the great Maker of all things must be God.

III. What is your second reason?

Because I feel in my own soul that there is a God. I always have felt so, and everybody else feels the same; only fools say in their hearts, or with their tongues, that there is no God, and they generally acknowledge Him at last, when death makes them tell the truth.

"The fool hath said in his heart, there is no God" (Psa. liii.).

IV. What is your third reason ?

Because I have felt Him at work in my own soul, pardoning my sins, changing my heart, comforting me in sorrow, and making me joyful in Him.

V. What is your fourth reason ?

Because the Bible, which I know to be a good and true book, declares that there is a God, and describes His wonderful works among the children of men.

VI. How do you describe God ?

As an almighty, eternal, independent, and self-existent Being, who sees and knows everything, and is perfectly wise, good, holy, just and true.

VII. Are there more gods than one ?

No. God Himself declares this.

" Is there a God beside Me ? Yea, there is no God. I know not any " (Isa. xliv. 8).

" Hear, O Israel ; the Lord our God is one Lord " (Deut. vi. 4).

VIII. But you pray to Jesus Christ and to the Holy Spirit as well as to the Father. How is this, if they are not Gods ?

Although there is only one God, yet, in a mysterious way, the Scripture reveals to us that there are three persons in the Godhead : the Father, the Son, and the Holy Ghost. Each person is divine, and must be worshipped as God, and yet there are not three Gods, but one God.

IX. How is this doctrine spoken of ?

This doctrine is known as the Trinity of the Godhead.

X. What is your duty to this great and good God ?

My duty is constantly, and with all my power, to

love, worship, obey and serve Him, and to do all that I possibly can to make everybody else do the same.

SECTION III.—JESUS CHRIST IS GOD.

I. You say that Jesus Christ is a Divine Person: by that you mean He is God. How do you prove this?

From the Bible.

II. Will you name one of the Bible arguments which satisfy you on this important subject?

He is called God in the most unmistakable manner in the following and other places:—

"The mighty God," Isa. ix. 6.

"Who is over all, God blessed for ever," Rom. ix. 5.

"The true God," 1 John v. 20.

"The great God," Titus ii. 13.

See also John i., 1 John xx. 28, Acts xx. 28, 2 Peter i. 1.

III. Name your second Bible argument.

Those powers and perfections are ascribed to Christ which belong to God only.

(1) He has everlasting existence.

In Isa. ix. 6 He is said to be "the Everlasting Father."

In John i. 2 "The same was in the beginning with God."

Micah v. 2 declares that "His goings forth have been from of old from everlasting."

(2) He is omnipotent (all-powerful).

In Isa. ix. 6 He is described as the mighty God.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty" (Rev. i. 8).

(3) He is omnipresent (everywhere present).

"For where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20).

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20).

(4) He is omniscient (all-seeing—all-knowing).

"But Jesus did not commit Himself unto them because He knew all men" (John ii. 24).

(5) He is unchangeable.

"Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

(6) He possesses every attribute of the Father.

"All things that the Father hath are mine" (John xvi. 15).

"For in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

IV. What is the third Bible argument you bring to prove that Jesus Christ is a Divine Being?

He is distinctly said in the Scriptures to perform works which only Almighty power could accomplish.

(1) The work of creation is said to have been performed by Him.

(2) The government of this world is said to be in His hands.

(3) Christ is declared in the Bible to forgive sins.

(4) He will raise the dead and judge the world.

V. What is the fourth argument you produce from Scripture for the Divinity of Jesus Christ?

Religious worship was paid to Christ.

(1) Apostles and saints worshipped Him.

(2) Angels worshipped Him.

(3) All creatures are to worship Him.

VI. What is your fifth Bible argument in favour of the Divinity of Jesus Christ?

Christ Himself claimed to be Divine.

"All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you" (John xvi. 15).

"I and My Father are one" (John x. 30).

VII. What is your sixth Bible argument for the Godhead of Jesus Christ?

He claimed such love and service from His followers as could only be fitly rendered to a Divine Being.

"If any man serve Me, let him follow Me; and where I am there shall also My servant be; if any man serve Me, him will My Father honour" (John xii. 26).

VIII. What are the principal passages quoted by those who deny the Divinity of our Lord Jesus?

Those which declare and describe His manhood.

IX. How do you answer this argument?

By simply stating that these texts only prove a truth which we hold as strongly as they, or any one else, can do. But, in addition to the truth that Jesus Christ is really and truly Man, we believe that He is really and truly God. He became Man that He might suffer, and He was God that He might atone.

X. Have you any other argument for this great truth outside the Bible?

Yes; I argue from my own feelings of what Jesus Christ is to me as a Saviour, that He is Divine, and in every way worthy of my supreme love and worship and service.

XI. Has He done that for you, and in you, which only God could do?

Yes! He has pardoned my sins, reconciled me to the Father, delivered me from the power of sin and the devil, and He keeps and comforts me daily in this mighty conflict, and gives me a holy assurance that He will, if I prove faithful, finally give me a crown of life.

XII. Then altogether, you are satisfied that Christ is a Divine Person, really and truly God, and that, as such, He has a right to the worship and service of all men?

Yes, I am perfectly satisfied of this; and I intend to do all I can to gain for Him the honour and service which belong to Him, and I pray daily that He may give me Divine strength to fight manfully in His cause until the end, and then bring me to see Him in the glory of His heavenly kingdom.

General Booth's objections to the Calvinistic theory are very positive, and the matter is thus dealt with in the doctrines.

SECTION VIII.—ELECTION.

I. Can you explain what is taught by Calvinists on the doctrine of Election?

Yes; Calvinists teach that God has, of His mere good pleasure, and for His own glory, from all eternity elected or chosen, without any regard to the faith or conduct of the individuals themselves, a portion of the human race to be saved, and covenanted to bring them to heaven.

II. But what do they teach God's action to be with regard to those who are not thus elected?

Calvinists teach that God has, of His mere good pleasure, and for His own glory, without any regard

to their conduct, reprobated, or left the remainder of mankind to everlasting damnation.

III. Why are these views called Calvinistic?

Because they were taught with considerable earnestness and ability by a Swiss Reformer, whose name was John Calvin.

IV. When were these Calvinistic doctrines first taught in the Church?

They are not found in the writings of any Christian teachers until nearly three hundred years after Christ.

V. Are there not some passages in the Bible upon which Calvinists specially rely which have the appearance of teaching this doctrine?

Yes, there are some passages in the Scriptures that seem to lean toward these views, but it is only because they have not been properly translated, or because they are not rightly understood. No passage or passages can be supposed to have a meaning opposed to the general signification of the entire book, and the Bible, taken as a whole, is most emphatically against the doctrines of Calvinism.

VI. Is not the ninth chapter of Romans supposed by Calvinists to teach this doctrine?

Yes; but rightly understood it does not. The Election set forth in this chapter consists in the selection by God of Jacob and his seed to possess and enjoy religious and national privileges, and has no reference whatever to unconditional personal election to everlasting life.

VII. How is verse eleven to be understood?

"For the children being not yet born, neither having done any good or evil, that the purpose of God

according to election might stand not of works, but of him that calleth" (Rom. ix. 11).

That God's purpose or choice of making a great nation of Jacob should be carried out, and nothing more.

VIII. How should verse thirteen be understood?

"As it is written, Jacob have I loved, but Esau have I hated" (Rom. ix. 13).

That God regarded Esau and his seed with less favour than Jacob, so far as their national position was concerned, which is a very different thing to reprobating him to everlasting damnation before he was born or had the opportunity of knowing good from evil.

IX. What do you understand by the Foreknowledge of God?

By Foreknowledge I understand that God foresees, or knows beforehand, what is going to happen.

XX. What is the meaning of Predestination?

By Predestination Calvinists mean that God has ordered and arranged everything that shall happen or come to pass in the future.

XXI. What is the difference between Predestination and Foreknowledge?

To foreknow is simply to see beforehand that certain things will happen, but to predestinate certain events is to make them happen with absolute certainty.

XXII. But does not this passage prove that every individual person thus predestinated and called will be glorified—that is, finally saved?

Calvinists say it means this, but it does not say so, and any number of other passages in the Bible flatly contradict such an interpretation. Indeed this,

as every other promise of final salvation, is made conditional on faith and obedience.

XXIII. What is one of the chief causes of the misunderstanding of these and similar texts?

These and similar passages are made to refer to individuals, rather than, as intended, to character. God is no respecter of persons, but He is a respecter of character.

The election of the Bible simply signifies the selection of persons possessing a certain character to enjoy particular blessings or inherit a particular destiny, for which their characters have fitted and prepared them.

For instance:

God has, from all eternity, predestinated or predetermined—

That sinners confessing and forsaking sin shall obtain mercy.

That believers in Jesus Christ shall be saved.

That rejecters of Jesus Christ shall perish.

That the saints shall enjoy His favour.

That those who endure to the end shall be saved.

XXIV. Has not God the power to prevent that conduct on the part of men which He does not approve? In other words, could not God prevent sin?

So far as we can see, God could not have made it impossible for man to sin, and yet have made him absolutely a free agent. And if he had not been a free agent, the great purpose of God in creating him would have been defeated; namely, he would not have been made in His own image.

XXV. But if God foresaw that Adam would fall, and thereby bring all this sin and misery into the world, why did He create him? Or, having done so,

why did He not destroy him immediately after his transgression ?

Because, at the same time, God equally foresaw that, on the whole, a greater amount of happiness would result to the universe by allowing him to live. Indeed, but for this, God as a Benevolent Being, would have been under an obligation to have destroyed him.

XXVI. Is not this subject a great mystery ?

Yes, it has puzzled the most profound minds from the beginning, and many have got out of their depth and been led astray through it. Our wisest course is to leave these speculations, and make the utmost profit of what God has revealed. We know He hates sin, and we believe that He is doing His utmost to get people saved from committing it; and we know also that He fails because He has such a wretched, cowardly set of soldiers to fight for Him. With true soldiers and plenty of them, we have every reason to conclude that He would soon drive sin and the devil out of the world. Let us help Him.

XXVII. What are your principal objections to the absolute and unconditional salvation and damnation of men ?

First, this teaching is opposed to what we know of the love of God. How could it be said that God loves the world, or that God is love at all, if He sends men to suffer in hell for ever without the possibility of being saved ?

XXVIII. What other argument have you against these doctrines ?

They are opposed to our sense of justice. That God should practise such manifest favouritism as to select a portion of the human race to go to heaven, and leave

the remainder to go to hell without any regard to their conduct or character, directly and most emphatically contradicts our notions of right and wrong. It is contrary to the plainest teaching of our reason.

XXIX. But is it not said sometimes that we are to be guided in Divine things by revelation and not by reason ?

Yes, and so we are ; but there is a great difference in a thing being above my reason and contrary to it. We cheerfully believe many things revealed there that are above our reason, but we cannot receive that which is contrary to it. And as these doctrines are not in the Bible, and are contrary to our reason, we reject them.

XXX. What further objections have you to these doctrines ?

They are not only not taught in the Bible, but have against them the most distinct and positive testimony of that book.

SECTION X. DEALS WITH THE CONDITIONS OF SALVATION, REPENTANCE, AND FAITH.

I. What are the conditions of salvation ?

Repentance towards God, and faith in our Lord Jesus Christ.

II. What is repentance ?

In true repentance—

(1) A man is convinced that he is a sinner in danger of hell.

(2) He hates his sins.

(3) He is sorry he ever committed them.

(4) He is willing to give them up.

(5) He wants God to forgive him.

III. What do you mean by a true penitent being convinced that he is a sinner in danger of hell?

We mean that he sees sin to be the evil thing which God hates, and which must be either forgiven or punished.

X. What is faith?

The faith that saves a sinner speaks in this way: God has promised to forgive those who repent and come to Him through the blood of Jesus Christ, His Son. I repent and come to Him, trusting only to the blood of Jesus Christ for mercy, and I believe that He does now receive and forgive me.

"Him that cometh to Me I will in no wise cast out" (John vi. 37).

XI. Describe saving faith further.

It speaks in this way: I believe that Christ loved me and died for me; that His death is the atonement for my sin; and I believe that His blood does now wash all my sins away.

XII. Is every one pardoned that comes unto God in this way?

Yes, every one.

Section XI. deals with the Forgiveness of Sins.

IV. When God forgives a man's sins, does He pardon all at once?

All at a stroke. It could not be otherwise. A thorough repentance brings a complete forgiveness. The story of the Prodigal Son proves this, if it requires any proving (Luke xv.).

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" (Isa. xliii. 25).

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Psa. ciii. 8).

V. What are the conditions of a sinner's justification before God?

Repentance and faith.

VI. What is the ground or reason for a sinner's salvation?

The love of the Father, Son, and Holy Ghost, as displayed in the gift, suffering, and death of Jesus Christ.

VII. Does the cause of a sinner's salvation exist any more in Jesus Christ than it does in the Father?

Certainly not. And it is false and unscriptural to represent the Son as loving us more than does the Father; and such mottoes as "Jesus only" are wrong, and calculated to mislead people.

VIII. When talking about the forgiveness of sins, is it wise to avoid such terms as regeneration, justification, and the like?

Yes. Because the common people, indeed, people generally, do not understand what is meant by them. Use the plain words, pardon and conversion: everybody will then know what you mean.

SECTION XXIV. DEALS WITH DEATH AND AFTER.

I. What happens to the Salvation soldier at death?

If faithful to God and the Army, he dies like a hero in full triumph surrounded by his converted family

and sympathising comrades, and supported by his glorified Saviour.

II. What happens to him after death ?

His comrades give him a triumphant funeral, while the story of his holy life and happy death stimulates his comrades to carry on the fight more desperately than before, and leads a number of souls to give themselves to God.

III. But what becomes of his soul ?

His glorified spirit enters heaven the moment it leaves the body, and is welcomed by God and the angels and the blood-washed soldiers with whom he fought below. In heaven he is doubtless employed in some service for the King, for which his military training on earth has specially qualified him.

IV. But what becomes of the body after death ? Does that live again ?

Yes ; at the morning of the resurrection the bodies of the saints are raised and made perfect and reunited with the soul, from which they were separated at death, and then, perfectly redeemed from all the consequences of sin, the glorious service of God is engaged in for ever.

VI. What are your views of the Judgment Day ?

That in the end of the world there will be a general judgment of all mankind, when the righteous will be acknowledged, vindicated, and rewarded, and the wicked will be discovered and condemned and punished.

VII. Will the world be destroyed at that time ?

Yes !

IX. What is the view of the Army on the subject of the Second Coming of Christ to reign personally on the earth ?

It does not pretend to determine a subject on which there has been, and is still, so much difference of opinion. But we incline to the opinion that He will not come till the last day of judgment, and rejoice to know that, should He come before then, it will be so much better than our expectation.

X. What are your views about heaven?

That God has somewhere a glorious world to which He intends, in the end, to bring all His faithful soldiers, where they will be holy, useful, and happy for ever and ever.

SECTION XXV. DEALS WITH HELL.

I. Do you believe in hell?

Yes, all the time.

II. What do you understand by hell?

The place of punishment into which God consigns the wicked after death.

III. Do you believe that this punishment will last for ever?

Yes, for ever.

CHAPTER XXIII

GENERAL BOOTH AS FAITH-HEALER

IT is the doctrine of General Booth and the Salvation Army that the sick can be healed as the direct result of faith and prayer. His teaching on the subject, briefly summarised, is that "by faith-healing, or Divine healing, is to be understood the recovery of persons afflicted with serious diseases, by the power of God, in answer to faith and prayer, without the use of ordinary means, such as doctors, medicines, and the like." It is so set out in the orders and regulations for field officers written by the General, and consequently it is an accepted article of belief on the part of each field officer.

The question is of great importance, and always has been, and still is, a very controversial one. General Booth found that within the Army views were put forward with regard to it "which are contrary to our orders and regulations and opposed to the teaching of Scripture, and which, if received among us, would be calculated to create controversy, and thereby interfere with the peace, power, and progress of the Army."

For this reason General Booth came to the conclusion that the matter required to be dealt with in a

special manner, and he consequently issued a memorandum on the subject for the use of officers of the Army. Numerous instances of faith-healing have, he declares, occurred within his experience, and he claims that St. James provides Biblical teaching in favour of this method of healing. He finds proof of it in the passage, James v. 14, 15: "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." The healing of the sick directly by the power of God has from the beginning, he tells his officers, been associated with the office of prophets, priests, teachers, apostles, and, indeed, of all those, known by whatever name, who have been the agents of God on the earth.

"From the beginning there can be no question that God has also been pleased to heal sickness and disease by the use of appropriate means. He has, it is true, in some instances chosen to preserve health without food; but, as a rule, if men want to keep health they must use suitable means. Just so with the restoration of health when it is lost."

That there is direct answer to believing prayer is, therefore, one of the articles of faith of the Salvation Army, and the columns of the *War Cry* have contained reports of cases which lead General Booth to the conclusion that there cannot be a corps of the Salvation Army, at home or abroad, in which signs and wonders have not been wrought to support this theory of faith-healing.

"Have we not seen," he says, "men and women and little children raised up from the borders of the grave, and restored to health and vigour, in answer to the prayer of faith? Have we not seen cures effected in a moment when every human means has been tried, but tried to fail? When kindred and friends have been in absolute despair, and when the sufferers themselves had concluded that there was no healing for them in this life, has not God appeared to them, have they not been raised up, to go in and out amongst us again praising Him, and are not some of them with us to-day, and have not some of them since passed away, glorifying the prayer-answering God on triumphant dying beds?"

Obviously if the expression of belief in faith-healing were left to the definitions thus given it would be easy to misrepresent the attitude of the Salvation Army in this regard. General Booth found that was the case, and he supplemented the definitions by a full expression of opinion on "views which have been set forth on the subject of faith-healing that are false, misleading, and ruinous. Against their acceptance I want to caution the officers—not only because they are untrue, but because I know them to be dangerous and productive of evil to those who embrace them, and because I cannot therefore permit them to be taught amongst us, either in our publications, in our meetings, or to our people in any other form, by either officers, soldiers, or any one else."

General Booth therefore directed his officers thus: "It must not be taught in the Salvation Army that sickness is necessarily an evidence of the presence of sin in the persons afflicted.

"It must not be taught amongst us that all sickness in His people is contrary to the will of God. If this doctrine were true, then the precious grace of resignation has no place in the chambers of human suffering, and the afflicted and dying saints have all been mistaken in saying and thinking, 'This is God's way. His will be done.' Such teaching strikes at the very root of all real union with God, and almost makes the prayer of the Lord Jesus Himself to be wrong, when, in His acute physical as well as mental anguish, He cried out in the garden, 'Oh, My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt.'

"It must not be taught that Jesus Christ has, by His loving sacrifice, redeemed the body as He has redeemed the soul. Or, in other words, that He has procured health for the body in this life in the same sense that He procured salvation for the soul.

"It must not be taught that when disease is not healed in answer to prayer, or when death follows as the result of sickness, it is the result of the unbelief of the sufferer.

"It must not be taught amongst us that those who exercise faith in God for healing are cured when there is evidence that they are not.

"It must not be taught amongst us that it is contrary to the will of God that means should be used for the recovery of the sick."

Regarding the last-mentioned point much controversy has raged, and General Booth has done well to leave no shadow of doubt as to his conviction on this point and what the Army officers are instructed to teach. While it is claimed that the Almighty could

accomplish everything without means, the assertion is emphatic that the use of means has not been dispensed with.

"It is no part of the work of Salvationists," says the General, "to take up cudgels for or against any particular species of physic or any particular school of physicians. No doubt many members of each of the medical schools are highly capable, devoted, and laborious toilers, as far as they have light, for the highest welfare of humanity, even if others, belonging to the self-seeking class, are reckless of the welfare of their fellows so long as they can profit by them.

"But that is not the question. Our discussion is not as to whether it is right or wrong to have recourse to physicians or to use drugs, but whether it is right to employ any means at all for the healing of bodily sicknesses. And the answer I make to that question is, that the neglect or non-use of such means as are within our power, and which, according to the knowledge we have, seem likely to alleviate suffering in sickness, or to help recovery from it, or to prolong life, is a very serious mistake—a mistake that is contrary to the teaching of Scripture, of Providence, of Common Sense, of Humanity, and of True Religion. And, more than this, it is a mistake which must, I am satisfied, result in disastrous consequences to those who make it."

General Booth is too practical in all his ways to ignore the use of the means provided to produce any good work. He is an active enemy of the Christian fatalist and the sleeper on faith. He believes that those are most helped who show their desire to do what in them lies to deserve help. Man, he points

out, must eat, and wash, and dress, and sleep to live. Continuing his argument on the use of means to cure infirmities, he says: "Every now and then small cliques of people have risen up who have boasted that God would keep them in being, and in well-being, without the use of food. But they have not endured for any great length of time. Some one was telling me the other day of a sect of people who came into existence in a certain place who boasted that they were to exist for ever. They called themselves Angelites, the peculiarity of their creed and practice being that they frequently soaked their feet in hot mustard and water and abstained from food! On asking what became of them, we were not surprised to hear that they soon died out! 'If a man will not work, neither shall he eat,' the apostle says; and if he does not eat we know that he will not live.

"Why, then," asks General Booth, "should the healing of the body be an exception to this all but universal law? Why should not natural means be as necessary, as religious, as really in harmony with the Divine plan for the recovery of health as for its preservation? The natural instincts of the race approve the propriety and necessity for the employment of means for the alleviation and removal of human suffering, from whatever source it may spring. Everywhere there is a spirit in man which says, 'Do what in you lies to heal sickness, to relieve pain, and conserve life.' When there is a shipwreck and the sailors, half drowned, are landed by the lifeboat on the shore; when there is a fire, and half dead with scalds, or burns, or suffocation, the women and the children are dragged out of the fire-escape; when there is a

battle, and the soldiers are found with faces and limbs torn and shattered by shot and shell, what do men or women, foes or friends, suggest? Would humanity, common sense, or Christianity at such times say, 'Let us do nothing but lay them down, and pray and believe, and wait on God for the relief or cure of all these agonies?' No, every one knows that the reply of all, whether strangers or friends would be: 'Use the means—such means as you have at hand. Have faith in God while you use them, but use the means most likely to help the sufferers, and do so at once.'"

The General also argues that the threatenings of the Bible are against those who neglect the use of means, that the faith enjoined by the Bible is the faith which works by means, and that the miracles of the Bible, rather than being opposed in their lessons to the employment of means, strongly favour their use. In the injunction to the sick even to call in the elders and be by them anointed with oil, he points out the very practical means there called to the assistance of faith, inasmuch as oil was one of the most useful and popular remedies known in the Eastern world, and that it is still employed in the treatment of disease to an enormous extent, both internally and externally, the anointing which the Apostle urged being no mere symbol but the application of a simple and universally approved remedy. General Booth's "faith-healing" is a simple and practical theory of first causes—that, whether the sick man is healed through the agency of direct Divine interposition or through the influence of medicine, or of water, or food, or oil, God is behind all these influences and means.

CHAPTER XXIV

PROTESTS AGAINST WARS — KHARTOUM — THE POSSIBILITY OF WAR WITH RUSSIA

GENERAL BOOTH has always been a vigorous fighter in his war against the social and moral degradation of the masses. But though it is a fighting Army that he so skilfully and successfully commands he is, apart from the special war in which he is engaged, a man of peace. The news of the fall of Khartoum and the probable death of General Gordon reached London on February 5, 1885, and plunged the country into deep grief. General Booth wrote a stirring letter to his Army on the war spirit on February 14th, and he followed this with other letters on the subject of the war later in the year, when a serious conflict was threatening this country and Russia. The address which immediately followed the fall of Khartoum was as follows :—

"MY DEAR COMRADES,—What a remarkable example is being set before our Army in connection with the history of this country ! There it is, written in big letters in every newspaper more or less throughout the civilised world, so that indeed he who runs may read it. I mean the war business which is raging in the Soudan, where bloody battles are being fought, all

manner of hardships are being endured, and all manner of sacrifices are being made. Nay, not only is this war raging, for surely it is being waged at fever heat in the minds and hearts of the people in the city of London and in all the principal cities and towns and villages of this land, notwithstanding its loud and often repeated boast that it is under the dominion and government of the Prince of Peace.

"But it is the Prince of War that rules just now—with a vengeance. For in all the clubs and public-houses, in parks and village greens, and at firesides, and even in churches and chapels, men talk and pray about the strife. Nay, it may be said that in the hearts of multitudes of men cannon are being fired and rifles shouldered, and that their very thoughts and wishes breathe threatenings and slaughter.

"'Khartoum is fallen!' 'Is Gordon dead or alive?' 'If dead, let him be avenged!' 'If alive, let him be rescued!' There are the questions and answers that come and go unbidden to men's lips. 'Why does not the army march to Khartoum—march on Metammeh—march on Berber—march everywhere?' Why? Something must be done—quick—that will strike terror into the enemy. Mighty issues are at stake, and so the authority goes out to those in command to do the work thoroughly, no matter what it costs or what suffering it inflicts. 'Push the war!' 'Send out men!' 'Never mind the money!' 'Retreat is impossible; we are in for victory.' Now we say that in this mode of waging war the children of this world are wiser and more thorough-going, and it seems to us more self-sacrificing, than the professed children of light. No wonder that they are more successful

in their killing wars! And while avoiding the spirit of earthly war and keeping our skirts clear of blood, can we not learn from their example?

"First, we must have more skill. How these recent battles have revealed the high state of perfection to which the science of war has been raised!

"1. *We must have more skill.* War is a science, and by dint of long and careful study it has been almost raised to perfection. The unskilled Arabs, with their primitive spears, were no match for the British soldiers with their rifles and rockets and shells, and all the latest inventions in weapons of slaughter. And although in bravery and self-sacrifice these sons of Ishmael were equal to any men who ever fought, they were not able to come within thirty yards of the British squares.

"Now, my comrades, we must have more skill. Oh, what folly to talk against new measures. Let us have new and more ingenious inventions of every kind. Soldiers, rack your brain. Bring forth plans new as well as old—specially new. Not to keep those with, or rather for, whom we fight, off us, but how to bring them near. How to get at them. To bring them down to the Saviour's feet, conquered by love and won for the King.

"2. *We must have more system.* Plenty of mistakes and blunders there doubtless will be in this campaign; mistakes with ships and boats and ammunition and weapons and food, and I know not what; mistakes in telegrams and letters and messages and everything else. Still it must be a wonderful display of system to be able to equip and send forth those thousands of men right into the heart of that African desert, and

a still more wonderful thing it must be to supply them with food and water, and all the necessities of war when they are there. One word explains the whole business, and that word is system.

"My comrades, we must have more of this science. It means finding out how to do things in the best way and then to keep on doing them. Let us all join hands at this. It means that somebody gives the order how things are to be done, and then everybody concerned goes quietly to work to obey. Soldiers, mark that! Do you want to see the war waged with greater vigour and rushed forward to mightier results? Bear this in mind: Every man to his post, and let every man do his duty when he is there.

"3. *We must learn better to sacrifice and to endure.* There have been some deserters, perhaps; some who fled at the sight of the enemy, or who fell out of the march in the heat of the sun when not compelled to do so; or there may have been some one who has gone over to the foe. But we have not heard of such cowardice or treachery. These men have held on to their business. They have been true to their oath, perilous and difficult business as it has been. England has been ringing with the description of that battle which these soldiers fought after two days' desert marching and an all but sleepless night, and fought to win. How officers, wounded at the commencement, fought on to the end, refusing to leave their comrades while they could strike a blow; and how men courted death in their desperate efforts to secure victory.

"My comrades, such heroic sacrificing efforts in such a cause cover me with shame when I think of

the cold, mean spirit in which this Divine war of ours is carried on. We are not behind other sections of the great army of God. We are abreast of them. But that is not saying very much, and I cannot allow that we should measure ourselves by ourselves. Where are we for daring and self-sacrifice alongside these men who so freely spilt their blood on those desert sands, who refused to be beaten, and who are still waiting to obey commands which may carry them on to certain death?

"We must go again to the altar. God shall have soldiers who will outstrip in bravery and endurance and sacrifice in this war of life all who fight in any other cause and under any other flag.

4. "*We must have more enthusiasm.* Whatever was the feeling of this country a few days ago towards this war, to-day it is one of enthusiastic determination to carry it on to victory. The command has gone forth that the General on the banks of the Nile is to secure this result, and the country will give him all the men and money and materials he needs in order to gain this end. That is the style. When will it come to this with the Salvation Army? How we poor warriors —those of us who are willing to fight—have to stay our hand from the battle to beg the bread of those who are laying down their lives in the war. There must be better days for us. There must be a time when, instead of everlasting chiding in condemning the little earnestness there is in the hearts of those who stand in the front rank, we shall be pushed forward with the cheers and entreaties of those in the rear. And the ringing command will be sounded out on our ears, 'Onward! All needed supplies shall be forth-

coming. Order all that you need. Trouble yourselves only with the best measures needed to carry you on to victory!'

5. "*This will mean success.* Whatever comes between, ultimate victory will be with the British colours—such victory as comes out of the bloody business of human war. Very unsatisfactory and unremunerative as a rule. But such measures as I have noticed will mean that glorious success to our banners which means always blessing without sorrow or tears.

"Hold on, my comrades! Nay, take fresh hold. Let us review the reasons for our conflict. We fight not for one man, not for one garrison. We fight for the deliverance of a whole world. The destiny of millions, nay, I verily believe of hundreds of millions, is hanging in the balance—depending to an awful extent on the enthusiastic, skilful, and self-sacrificing conduct and maintenance of this war.

"Oh, let us throw ourselves back upon our God. Let us imitate Him. Let us go back to the example of our great Commander-in-Chief. Let us consider how and for what He fought, and follow Him. You know, my comrades, whither that following will lead you. You sing about it—will you follow Him? God help you! Yours for the thick of the fight,—WILLIAM BOOTH."

In the spring of the following year the possibility of war between Russia and England became grave. On the 9th of April Mr. Gladstone, who was then Prime Minister, made a statement in the House of Commons which was generally regarded as a precursor of war between this country and the Czar, and in the *War Cry* of April 18th General Booth wrote :—

"My heart is sad beyond measure. I cannot finish the letter which I had well-nigh completed. I feel, in spite of myself, I must say something, although only a few words, on the topic that is uppermost in my mind; and that is this terrible possibility of a dreadful war between Great Britain and Russia. Everybody is talking about it. The newspapers are full of it It seems to be taken for granted that it must be. People only deplore or condemn it in a milk-and-water sort of way. They say it must come sooner or later, and therefore we had better have it now. It is a necessity.

"This, to me, sounds awful. It makes my flesh creep. Do they know what they say? Can they have rightly guessed the awful calamity such a contest must prove? Two of the mightiest nations on the earth to be rushing at each other in deadly hatred, and for months, perhaps for years, exerting all their tremendous strength in doing each other all the damage possible.

"It would mean the shedding of oceans of blood. Tens of thousands, perhaps hundreds of thousands, directly or indirectly, being slaughtered on the battle-field, or perishing by disease or famine. It would mean the making of thousands of heart-broken, prospect-blighted widows and orphans, many of whom would die of their misery, while the sorrows of multitudes more would stretch out to generations yet unborn. It would mean the waste of millions of money, involving multitudes in hunger, poverty, and shame. It would mean the letting loose in the hearts of millions of men, many of them only half-civilised, the vilest passions of human nature. Oh, what vice, what

blasphemies, what cursing, what devilries of every kind accompany and follow in the train of war!

"Such a war would mean the hindering of the work of salvation in the most calamitous manner. Now we find the chief obstacle to our work is the preoccupation of the people. Men's minds are full of business or pleasure, or of the anxieties of life, big and little. But here will be another topic that will absorb the thoughts and engross their feelings. A topic most unfavourable to salvation. A theme which will not only fill up and engage the attention of the unsaved, but the very nature of which will be opposed to the very essence of the real religion.

"What is the duty of Salvationists at such a crisis? I cannot answer such a question fully now, but I can give a guiding word. One thing is plain—every true soldier of the Salvation Army should cry night and day to God to avert so dreadful a calamity. Let him shut his ears to all the worldly, unscriptural, unchristian talk about war being a necessity. It cannot be a necessity before God that tens of thousands of men should be launched into eternity with all manner of revengeful, passionate feelings in their souls, and too often, according to the testimony of those who know all about it, with dreadful blasphemies on their lips. Whatever may be the right method of settling human disputes and preventing earthly calamities, this cannot be the Divine plan. *This cannot be the will of God.*

"Anyway, my comrades, let us cry to God to interfere on behalf of these nations. We can talk the matter over another time. This is the time to pray. I am asking you all, and all who read this number of the *Cry*, to set apart the Monday following the date

of this paper as a day of humiliation, fasting, and prayer to beseech God of His great mercy to spare the world this great calamity. Join me, my comrades; nay, let us present our intercessions day by day and hour by hour. On this subject we will all pray without ceasing."

A week later he wrote again on the same subject:—

"Peace or war, at the date of this letter, still hangs in the balance. This is our wist-day. Thousands to-day will abstain from their ordinary food, and all over the land there will be much earnest wrestling with God on the subject. Men may say, 'Who are we that God should interfere with the affairs of great nations at the request of such nobodies?' There may be something in this; we are only an insignificant people, very few and feeble in the estimation of men, but the Master has given us permission to use His name, and we are availing ourselves of this privilege, and asking the Father to prevent this horrible business for the sake of Jesus Christ. Meantime, my comrades, while we seek to prevent this human conflict, we ought, I am increasingly certain, to use every means in our power to further and intensify our own Salvation war.

"We go slowly. The little progress made in the earth by all the combined forces of God is doleful in the extreme. It covers me with shame. Eighteen hundred years has this Christian war lasted, and what has been accomplished? I have not courage to total the results.

"Is it any wonder? Would any of the great military generals of the nations be surprised at the small results if they examined the modes of operation pursued? If

General Grant had been sent to subdue the Southern rebels in America, or if General Wolseley had been commissioned to conquer the Soudanese with similar supplies of men and money and plans of action, what would have happened? They would have been simply laughed at, and returned covered with ignominy, if they had ever returned at all.

"But such men would never have undertaken such enterprises on such conditions; they know their business too well. When will the Christian generals learn their work? When will those who make a loud profession of their desire that Christ should have the world for His inheritance, and the uttermost parts of the earth for His possession, recognise the patent fact that those who possess it will not give it up without a struggle? But that when a struggle in any way proportionate to the importance of the interests involved is made, it will be successful.

"What gigantic preparations for this possible war are being made in both countries! They sadden me in the extreme. What immense sacrifices are contemplated, and what herculean efforts are intended! Oh, that we could stir up a similar spirit in favour of our Salvation campaign, the interests of which, by common admission, far outweigh in importance any that can possibly be involved in the contest between these two nations. All who believe the first principles of the Bible must and will admit that the conquest of India by Russia, or of Russia by England, are trifling events in their bearing on the sum of human happiness compared to the conquest of India or of Russia by Jesus Christ. Does any one object, and cry out, 'Oh, monstrous! Think of India under Russian rule!' I

answer: 'Oh, Hallelujah! Think of the two hundred and fifty millions in India really and truly under the rule of the Son of God!'

"And yet how helpless we are! Who can raise any spirit of enthusiasm, of self-sacrifice, of devotion, of energy in any Christian community for the conquest of India, or of any other part of this blood-bought world, that bears any comparison to that which is burning in the breasts of multitudes with respect to this threatened war?

"Why cannot we make men willing to suffer and sacrifice, and do and dare for God and the Salvation of the world, as they are willing to do, all, as it were, in a moment, about this quarrel? This is my daily perplexed inquiry.

"See what willingness there is to expend money; no estimates appal them. War always has been expensive. The last war between these two very nations is reported as costing us seventy millions of money; in the great American contest it has been calculated that it cost £3,000 to kill each of the 280,000 poor fellows who perished in that fearful struggle. Some say if this war goes on it will not be ended for less than two hundred millions. But nobody seems particularly concerned. Those who will have to pay it say it will be serious, but if it has to be, it must be. And then when we come along and ask for a little money to keep the armies of Jesus Christ in the field, or to increase their numbers, we are almost looked upon as pickpockets.

"I can see at the present moment a plan which would in some twelve or eighteen months increase our power to save in this mighty London at least

threefold, but to carry it out would involve a few thousands of pounds; but where to get this sum I have no idea. Men, professing Christian men, will talk, read, and sermonise about charity, but do nothing, or next to nothing. They would be shocked, and perhaps knock you down, or sue you for libel, if you suggested that they were atheists, and did not believe in heaven and hell and the judgment day; but only ask them to prove their faith by their works, and they come to a dead stop and pass by on the other side.

"How willing men are to expend life in these earthly contests! What eagerness there is to face the possibility of death. Officers are exultant in the prospect. It is said that they, more than any other classes of the community, clamour for the war. The recruiting offices are besieged, and that not by the riff-raff of society, but by quite decent well-to-do men. The knowledge that three-quarters of a million men perished in the last war in which England and Russia were engaged does not affright them; anyway it does not prevent them wanting to rush into the fight. It is said that India may see upon her sunny plains a million of men, furnished by two professing Christian nations, engaged in the deadly war.

"Oh, my God! What a contrast does the possibility of this tremendous effort bear to the miserably tiny efforts made by the friends of the King of kings to subdue that same land to Him! I have heard that one of the largest missionary societies could not find one hundred men last year to replenish their various stations all through the heathen world, although they tried most earnestly. We are not in such extremity as

that, my comrades. Fifty have gone, or are on the eve of embarkation, this year; but what is that number among the vast nations of the earth?

"Men and women prefer to stay at home in ease and luxury, and yet they stick to it while their selfishness is apparent to everybody, and most of all to themselves, that they are following Jesus Christ.

"Ask the poor to go, and they have got somebody to maintain; ask the educated, and they prefer fortune and respectability; and so they go to their professions, and trades, and banks, and clerkships, or anything else that promises them ease and money. But, mark you, they are Christians, good Christians, all the time, but Christians who are bound, for some most excellent reasons, to take care of their own interests. Oh, what a farce must all this appear to angels and devils! What does it appear, O Jesus, to Thee?

"What willingness there is to subordinate all other interests to this war!

"Talk about trade? Yes, it will suffer. The shipping interests? Yes, dreadful. It may mean the transfer of our ocean-carrying trade to the ships of other nations, never to come back. Dear bread? Yes; flour has already risen in price. But no great protest comes; no mass meetings; not a single fear expressed. And perhaps there ought not to be. Looked at from the standpoint of maintaining the honour and credit of this great nation, there ought not to be the winking of an eye. These things should be freely offered up. Perhaps so! But how is it that with multitudes who will argue thus any sacrifice of trade, or profit, or comfort required from them in order to push forward

our war of Salvation, is counted too burthensome to make ?

"My comrades, let us at least be consistent. We must review our position, and re-examine ourselves. Are we doing our uttermost ? Or are we talking about great efforts and sacrifices when there is nothing done that can be counted irksome, and nothing contributed that can be considered a sacrifice ? It is very possible for us to be looking to outsiders for what we can do ourselves. The next new departure of the Army may be in this direction. We must be ready anyway for anything likely to help on our war, and the old, old saying may receive a new and startling verification, 'God helps them that help themselves.'"

This letter was signed "Your General, willing to learn and to follow,—WILLIAM BOOTH."

Most of the European nations had expressed their intention, should the war break out, to adopt a neutral attitude.

"Russia and England," wrote General Booth on those announcements, "are to be left to fight it out to the bitter end, without any interference. Victory is to be with the strongest nation, and might, not right, is to win.

"This is the principle, my comrades, on which the kingdoms of this world usually determine their quarrels. I need not say that the wars of the beasts of the field and the savages of the forest are conducted substantially after the same fashion. For disputes to be settled according to the rightness and reasonableness of things we must wait, I suppose, until the Prince of Peace, at the head of some great Salvation Army, has overcome the devil, conquered and taken possession

of the world, abolished this fiendish and wholesale murder, and so ushered in the millennium.

"Meanwhile, however, we must attend to our own war, whatever other quarrels are in progress. Alas, alas! our forces are not very numerous, but, thank God! there are a few on the side of righteousness and truth and Jehovah. A few who are out-and-out, who fly their colours, own their Master, carry on the war seven days a week, and who are not ashamed to speak up for God in any company. We are of this number my comrades. With us war has been declared—war to the knife, war open and avowed, come what may!"

"Yours out-and-out in the war,—WILLIAM BOOTH," was appended to this letter.

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CHAPTER XXV

THE DEATH OF MRS. BOOTH

GENERAL BOOTH suffered an almost heart-breaking bereavement when, on October 4, 1890, the last day of "Self-Denial Week," his wife, affectionately known as "The Mother of the Salvation Army," died, after a long and painful illness.

This illness had been characterised throughout by the most remarkable fortitude and patience on the part of the sufferer; in fact, it is perhaps at this period of her life that the grand nobility of her character stood forth in its most prominent phases. Her interest in her great life-work remained unabated. Unceasingly she sent messages to the officers and followers of the Army, urging them to renewed zeal in their work. "Tell the officers," she said, "that the only consolation for a Salvationist on his dying bed is to have been a soul-winner."

On several occasions during the last months of her life Mrs. Booth had been visited by deputations of officers representing the various branches of the Salvation Army. On one occasion, at the conclusion of an important council of several hundred officers, a number of leading officers were selected to wait upon

Mrs. Booth at Clacton, and assure her of the sympathy and prayers of the council. Those selected were, for the most part, chosen from amongst toilers who had been longest with the Army.

Mrs. Booth was deeply affected at this evidence of loving sympathy. She sent messages of encouragement to the different branches of the Army. To the officer who represented the children, she said—

"Give the children my dear love, and tell them that if there had been a Salvation Army when I was ten I should have been as good a soldier then as I am to-day." She also told him not to be discouraged in his work, that she appreciated the difficulties with which he would have to contend, "but," said she, "I am convinced that the Spirit of God works mightily on little children; in fact, long before most people think they are able to understand."

To the Salvationists in Australia Mrs. Booth sent a message through their representative, Colonel Barker. "Give the soldiers my love," she said, "and tell them that I look on them and care for them as I do my English children, and that I expect them to gather in many a sorrowing mother's prodigal who has wandered from his Father's House."

Commissioner Carleton expressed the feelings of multitudes when he said how gladly he would have taken the disease into his own body, had such been possible, in order that the beloved sufferer might have been restored to her wonted position in the work. But to this Mrs. Booth replied that such an arrangement would never have met with her consent.

Others who were present spoke, or tried to speak, and then, with a closing prayer from Mrs. Booth, the

party left the room, sorrowful in the sad conviction that they should see her face no more.

In anticipation of "Self-Denial Week," Mrs. Booth had addressed the following touching letter to the members of the Army throughout the world :—

"MY DEAR CHILDREN AND FRIENDS,—I have loved you so much, and in God's strength have helped you a little. Now, at His call, I am going away from you.

"The War must go on. Self-Denial will prove your love to Christ. All must do something.

"I send you my blessing. Fight on, and God will be with you. Victory comes at last. I will meet you in heaven.—CATHERINE BOOTH."

And then the end came. The closing hours of Mrs. Booth's life, in the house at Clacton-on-Sea, were marked by scenes of the utmost pathos. Within a sorrowing family was plunged in grief and sadness at the loss of the beloved soul soon to pass from their midst. Without a wild storm raged, the elements vied with each other in their fury, and above the chaos of sound could be distinguished the signals of a vessel in distress. Truly a terrible night!

Around the death-bed the General, Mr. and Mrs. Bramwell Booth, her daughters Emma, Eva, Marian, and Lucy, Mr. Booth-Tucker, Staff-Captain Carr, and members of the household were assembled. At the head of the bed on which the sufferer lay was placed the Salvation Army flag—that flag under which she had fought so long and so well. With streaming eyes and faltering voices the gathered family sang again and again her favourite choruses, in which, with a dying effort, she tried to join.

"We shall walk through the valley of the shadow of death,
We shall walk through the valley in peace!
For Jesus Himself shall be our Leader—
We shall walk through the valley in peace!"

It was indeed fitting that the refrains which had served as an inspiration during her life should soothe her last moments. Her lips moved; faintly the words came: "Do you believe?" she asked. "Yes," eagerly replied the chief, Mr. Bramwell Booth. "I am sure Jesus has got you in His arms." Then pouring out his heart in prayer, he cried, "Lord Jesus, we thank Thee for Thy presence. We beseech Thee to help us in this experience, so new to us! in this separation, which, although so long anticipated, seems so dreadful! Lord, help us! Thou hast conquered death! Thou hast waded the river before us! We know our precious mother is in Thine arms! We thank Thee for this wonderful peace and calm! Let there be a joyful entrance into Thy kingdom! Oh, take her right into Thy presence and lay her head upon Thy breast!"

Unable to speak, Mrs. Booth pointed to a wall text, which had for a long time been placed opposite to her so that her eyes could rest upon it—"My grace is sufficient for thee." It was taken down and placed near her on the bed. But it was no longer needed. The promise had indeed been fulfilled.

And so those long hours of the night wore away and morning dawned—her last morning upon earth, and the last morning of Self-Denial Week. Still she lingered, and still her loved ones watched. Like the ocean tide the waves of life gradually ebbed and receded into the distance, or rather it seemed as if some vessel from

the eternal shores had cast anchor near the windows, and was but waiting for the sufferer to embark in order to set sail.

Once, fixing her eyes upon her unfailing and faithful nurse, Staff-Captain Carr, she managed, though with evidently painful effort, to say, "Thank you." At times she would gaze upwards intently, as though able to see some wonderful vision, the dim reflection of which would illuminate her face. Once she said, "I see," but was unable to add more.

Fondly the General clasped her hand, while each member of the family tenderly embraced her, kissing her brow, and with breaking hearts and choking voices uttering their farewell messages of love. A gleam of tenderest recognition passed over her countenance as the General bent over her. "Pa," she said—a term of endearment for the General. Their eyes met, the last kiss of love on earth was given, the last word spoken, "till the day break, and the shadows flee away."

Fainter and fainter grew the breathing, while more and more clearly were assurances of peace written upon that dearly loved countenance, till at length with one deep sigh, without a struggle, the silver cord was loosed, and the golden bowl broken, and at half-past three on Saturday afternoon, October 4th, the unfettered soul fled away to the land where sorrow and suffering shall be no more, and where God's own hand shall wipe away all tears.

It is impossible to describe the sense of utter desolation which swept over that home as the realisation of their great and irreparable loss made itself felt. It is possible to realise to the full when reading "The Life of Mrs. Booth," which was written by Mr. J. de L.

Booth-Tucker, a book of remarkable interest and power, and upon which this description of these scenes is based. As father and children embraced one another in the death-room, each sought to hide the anguish of their individual grief in striving to bring comfort to the other. The forest oak, which during the past forty years had buried its roots in the sub-soil of those loving hearts, could not, Mr. Booth-Tucker recorded, fall crashing to the earth without tearing every tender feeling, and making the very ground vibrate. It seemed to each member of that family as if an avalanche of sorrow had been let loose, compared with which preceding troubles had been as merest snowflakes.

Upon the General the calamity fell with almost overwhelming force; pathetic in the extreme was the letter he wrote to the *War Cry* immediately afterwards—

"Like a dream the event has come and gone," he said. "Anticipated, the uppermost thought in my mind; known to be inevitable for two long years and eight months; dreaded as one of the darkest human shadows that could fall upon my poor life; death has taken away my darling wife, the partner of my soul."

The loss sustained by the General by the death of his life partner would indeed seem almost irreparable. For forty years they had been inseparable; no wedded couple have ever been known to be more completely in unison in thought, word, and deed: in their hopes, their ideals, their life purpose, they were wholly one. A model union, truly! To her husband Mrs. Booth was an invaluable helpmate, ever ready with her sympathy in all his aims, her sound judgment on matters of moment, her ever ready courage and

wisdom—in short, she was the embodiment of all that is good and noble in womanhood.

Telegrams and letters of sympathy poured in upon the General from all quarters of the world. Deep and universal was the sympathy for the Grand Old Man in his bereavement. And here the grandness of his character stands out with peculiar prominence. Putting aside his grief, he urged the members of his beloved Army to mark the virtues of his deceased spouse—to take their life-lesson from her.

"My comrades," he wrote, "will you follow her as she followed Christ? So far as her life has been self-sacrificing, and pure, and laborious, and true in the interests of Christ and mankind, will you imitate it? And all for the dear Lord's sake. And so shall you be a joy to her, and an unspeakable consolation."

Mrs. General Booth was buried in Abney Park Cemetery, Stoke Newington. It was computed that 100,000 persons passed the coffin while on view in the great Congress Hall, Clapton. Thirty thousand people attended a Memorial Service in the Olympia, and 500,000 must have stood by as silent, sympathetic spectators as the *cortège* passed on toward the earthly resting place of the woman who was one of the most brilliant in intellect and saintly in character that distinguished the Victorian era.

CHAPTER XXVI

"DARKEST ENGLAND" DESCRIBED—THE SUBMERGED TENTH—A PICTURE OF MISERABLE MILLIONS

"To the memory of the companion, counsellor, and comrade of nearly forty years, the sharer of my every ambition for the welfare of mankind, my loving, faithful, and devoted wife, this book is dedicated." With this affectionate inscription General Booth prefaced his book, "In Darkest England and the Way Out," the publication of which in the year following the death of his wife marked the beginning of the third great epoch of his life. The life has divided itself into three periods. The first lasted till his severance from the Methodists; the second commenced with his independent work, saw the establishment and development of the Salvation Army and closed with the death of Mrs. Booth; and the publication of the "Darkest England" book at the close of 1890 commenced the third period by putting on a new basis the social work of the Salvation Army. The scheme had been thought out and the work describing it had been written just before Mrs. Booth's death. It was General Booth's social campaign. The work of the Army had been mainly religious. In future, while there was no

diminution of the religious zeal and propaganda which are the basis of all General Booth's efforts, the social side of the work was to become the greatest organised system of private social reform endeavour.

General Booth's explanation and appeal to the public was preceded by the following brief summary of his objects and their necessity :—

"The grim necessities of a huge campaign, carried on for many years against the evils which lie at the root of all the miseries of modern life, attacked in a thousand and one forms by a thousand and one lieutenants, have led me step by step to contemplate as a possible solution of at least some of these problems the Scheme of Social Selection and Salvation which I have here set forth.

"When but a mere child the degradation and helpless misery of the poor stockingers of my native town, wandering gaunt and hunger-stricken through the streets, droning out their melancholy ditties, crowding the Union or toiling like galley slaves on relief works for a bare subsistence, kindled in my heart yearnings to help the poor which have continued to this day, and which have had a powerful influence on my whole life. At last I may be going to see my longings to help the workless realised. I think I am.

"The commiseration then awakened by the misery of this class has been an impelling force which has never ceased to make itself felt during forty years of active service in the salvation of men. During this time I am thankful that I have been able, by the good hand of God upon me, to do something in mitigation of the miseries of this class, and to bring not only heavenly hopes and earthly gladness to the hearts of

multitudes of these wretched crowds, but also many material blessings, including such commonplace things as food, raiment, home, and work, the parent of so many other temporal benefits. And thus many poor creatures have proved godliness to be 'profitable unto all things, having the promise of the life that now is as well as that which is to come.'

"These results have been mainly attained by spiritual means. I have boldly asserted that, whatever his peculiar character or circumstances might be, if the prodigal would come home to his Heavenly Father, he would find enough and to spare in the Father's House to supply all his need both for this world and the next, and I have known thousands—nay, I can say tens of thousands—who have literally proved this to be true, having, with little or no temporal assistance, come out of the darkest depths of destitution, vice and crime, to be happy and honest citizens and true sons and servants of God.

"And yet all the way through my career I have keenly felt the remedial measures usually enunciated in Christian programmes and ordinarily employed by Christian philanthropy to be lamentably inadequate for any effectual dealing with the despairing miseries of these outcast classes. The rescued are appallingly few—a ghastly minority compared with the multitudes who struggle and sink in the open-mouthed abyss. Alike, therefore, my humanity and my Christianity, if I may speak of them in any way as separate one from the other, have cried out for some more comprehensive method of reaching and saving the perishing crowds.

No doubt it is good for men to climb unaided out of the whirlpool on to the rock of deliverance in the

very presence of the temptations which have hitherto mastered them, and to maintain a footing there with the same billows of temptation washing over them. But, alas! with many this seems to be literally impossible. That decisiveness of character, that moral nerve which takes hold of the rope thrown for the rescue, and keeps its hold amidst all the resistances that have to be encountered, is wanting. It is gone. The general wreck has shattered and disorganised the whole man.

"Alas! what multitudes there are around us everywhere, many known to my readers personally, and any number who may be known to them by a very short walk from their own dwellings, who are in this very plight! Their vicious habits and destitute circumstances make it certain that without some kind of extraordinary help they must hunger and sin, and sin and hunger, until, having multiplied their kind, and filled up the measure of their miseries, the gaunt fingers of death will close upon them and terminate their wretchedness. And all this will happen this very winter in the midst of the unparalleled wealth and civilisation and philanthropy of this professedly most Christian land.

"Now, I propose to go straight for these sinking classes, and in doing so shall continue to aim at the heart. I still prophesy the uttermost disappointment unless that citadel is reached. In proposing to add one more to the methods I have already put into operation to this end, do not let it be supposed that I am the less dependent upon the old plans, or that I seek anything short of the old conquest. If we help the man it is in order that we may change him. The

builder who should elaborate his design and erect his house, and risk his reputation without burning his bricks, would be pronounced a failure and a fool. Perfection of architectural beauty, unlimited expenditure of capital, unfailing watchfulness of his labourers, would avail him nothing if the bricks were merely unkilned clay. Let him kindle a fire. And so here I see the folly of hoping to accomplish anything abiding, either in the circumstances or the morals of these hopeless classes, except there be a change effected in the whole man as well as in his surroundings. To this everything I hope to attempt will tend. In many cases I shall succeed, in some I shall fail, but even in failing of this, my ultimate design, I shall at least benefit the bodies, if not the souls, of men; and if I do not save the fathers I shall make a better chance for the children.

"It will be seen, therefore, that in this or in any other development that may follow I have no intention to depart in the smallest degree from the main principles on which I have acted in the past. My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy where it is now difficult, and possible where now it is all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ.

"That I have confidence in my proposals goes without saying. I believe they will work. In miniature many of them are working already. But I do not claim that

my scheme is either perfect in its details or complete in the sense of being adequate to combat all forms of the gigantic evils against which it is in the main directed. Like other human things it must be perfected through suffering. But it is a sincere endeavour to do something, and to do it on principles which can be instantly applied and universally developed. Time, experience, criticism, and, above all, the guidance of God, will enable us, I hope, to advance on the lines here laid down to a true and practical application of the words of the Hebrew prophet: 'Loose the bands of wickedness; undo the heavy burdens; let the oppressed go free; break every yoke; deal thy bread to the hungry; bring the poor that are cast out to thy house. When thou seest the naked, cover him, and hide not thyself from thine own flesh. Draw out thy soul to the hungry. Then they that be of thee shall build the old waste places, and thou shalt raise up the foundations of many generations.'

"To one who has been for nearly forty years indissolubly associated with me in every undertaking, I owe much of the inspiration which has found expression in this book. It is probably difficult for me to fully estimate the extent to which the splendid benevolence and unbounded sympathy of her character have pressed me forward in the lifelong service of man, to which we have devoted both ourselves and our children. It will be an ever green and precious memory to me that amid the ceaseless suffering of a dreadful malady my dying wife found relief in considering and developing the suggestions for the moral and social and spiritual blessing of the people which are here set forth, and I do thank God that she was

taken from me only when the book was practically complete, and the last chapters had been sent to the press."

The manner in which the aims and the ways to attain them were set out showed how carefully General Booth had considered the matter, how firm were his personal convictions, before he placed his plans before the public. In that year Mr. Stanley's "Darkest Africa" had been published. While brooding over the awful presentation of life as it existed in some of the forests described by Mr. Stanley, it seemed to General Booth that they presented only pictures of many parts of our own land. "As there is a darkest Africa is there not also a darkest England?" he asked. In answer he gave an emphatic Yes! He had found that our civilisation could breed its own pygmies and its own barbarians. May we not find a parallel to Stanley's "Darkest Africa" at our own doors, and discover within a stone's throw of our cathedrals and palaces similar horrors to those of the Equatorial forest? Vice and poverty and crime were the evils he wanted to fight with greater means at his disposal than had hitherto been provided. To many, he said, "the world is all slum, with the workhouse as an intermediate purgatory before the grave." The obstacles to those who would fight the Darkest England conditions were such that many of the warmest hearts and enthusiastic workers felt disposed to repeat the lament of the old English chronicler, who, speaking of the evil days which fell upon our forefathers in the reign of Stephen, said, "It seemed to them as if God and the saints were dead." General Booth thought it strange that Mr. Stanley's story of

human conditions in Africa should excite so much interest while the miseries at our own doors should be accepted as part of the natural order of things. Thus sternly and strongly did General Booth complete the analogy :—

"The Equatorial forest traversed by Stanley resembles that Darkest England of which I have to speak, alike in its vast extent—both stretch, in Stanley's phrase, 'as far as from Plymouth to Peterhead,' its monotonous darkness, its malaria and its gloom, its dwarfish, dehumanised inhabitants, the slavery to which they are subjected, their privations and their miseries. That which sickens the stoutest heart, and causes many of our bravest and best to fold their hands in despair, is the apparent impossibility of doing more than merely to peck at the outside of the endless tangle of monotonous undergrowth, to let light into it, to make a road clear through it, that shall not be immediately choked up by the ooze of the morass and the luxuriant parasitical growth of the forest—who dare to hope for that? At present, alas! it would seem as though no one dares even to hope! It is the great Slough of Despond of our time.

"And what a slough it is no man can gauge who has not wandered therein, as some of us have done, up to the very neck for long years. Talk about Dante's hell, and all the horrors and cruelties of the torture-chamber of the lost! The man who walks with open eyes and with bleeding heart through the shambles of our civilisation needs no such fantastic images of the poet to teach him horror. Often and often, when I have seen the young and the poor and the helpless go

down before my eyes into the morass, trampled underfoot by beasts of prey in human shape that hunt these regions, it seemed as if God were no longer in His world, but that in His stead reigned a fiend, merciless as hell, ruthless as the grave. Hard it is, no doubt, to read in Stanley's pages of the slave-traders coldly arranging for the surprise of a village, the capture of the inhabitants, the massacre of those who resist, and the violation of all the women, but the stony streets of London, if they could but speak, would tell of tragedies as awful, of ruin as complete, of ravishments as horrible as if we were in Central Africa, only the ghastly devastation is covered, corpse-like, with the artificialities and hypocrisies of modern civilisation.

"The lot of a negress in the Equatorial forest is not, perhaps, a very happy one, but is it so very much worse than that of many a pretty orphan girl in our Christian capital? We talk about the brutalities of the Dark Ages, and we profess to shudder as we read in books of the shameful exaction of the rights of feudal superior. And yet here, beneath our very eyes, in our theatres, in our restaurants, and in many other places, unspeakable though it be but to name it, the same hideous abuse flourishes unchecked. A young penniless girl, if she be pretty, is often hunted from pillar to post by her employers, confronted always by the alternatives—Starve or Sin. And when once the poor girl has consented to buy the right to earn her living by the sacrifice of her virtue, then she is treated as a slave and an outcast by the very men who have ruined her. Her word becomes unbelievable, her life an ignominy, and she is swept down-

ward, ever downward, into the bottomless perdition of prostitution. But there, even in the lowest depths, excommunicated by Humanity and outcast from God, she is far nearer the pitying heart of the One true Saviour than all the men who forced her down, aye, than all the Pharisees and Scribes, who stand silently by while these fiendish wrongs are perpetrated before their very eyes.

"The blood boils with impotent rage at the sight of these enormities, callously inflicted, and silently borne by these miserable victims. Nor is it only women who are the victims, although their fate is the most tragic. Those firms which reduce sweating to a fine art, who systematically and deliberately defraud the workman of his pay, who grind the faces of the poor, and who rob the widow and the orphan, and who for a pretence make great professions of public spirit and philanthropy, these men nowadays are sent to Parliament to make laws for the people. The old prophets sent them to hell—but we have changed all that. They send their victims to hell, and are rewarded by all that wealth can do to make their lives comfortable. Read the House of Lords' Report on the Sweating System, and ask if any African slave system, making due allowance for the superior civilisation, and therefore sensitiveness of the victims, reveals more misery.

"Darkest England, like Darkest Africa, reeks with malaria. The foul and fetid breath of our slums is almost as poisonous as that of the African swamp. Fever is almost as chronic there as on the Equator. Every year thousands of children are killed off by what is called defects of our sanitary system. They are in reality starved and poisoned, and all that can

be said is that, in many cases, it is better for them that they were taken away from the trouble to come.

"Just as in Darkest Africa it is only a part of the evil and misery that comes from the superior race who invade the forest to enslave and massacre its miserable inhabitants, so with us much of the misery of those whose lot we are considering arises from their own habits. Drunkenness and all manner of uncleanness, moral and physical, abound. Have you ever watched by the bedside of a man in delirium tremens? Multiply the sufferings of that one drunkard by the hundred thousand, and you have some idea of what scenes are being witnessed in all our great cities at this moment. As in Africa streams intersect the forest in every direction, so the gin-shop stands at every corner with its River of the Water of Death flowing seventeen hours out of the twenty-four for the destruction of the people. A population sodden with drink, steeped in vice, eaten up by every social and physical malady, these are the denizens of Darkest England amidst whom my life has been spent, and to whose rescue I would now summon all that is best in the manhood and womanhood of our land."

For Darkest England as for Darkest Africa General Booth saw light beyond, and he urged that the time must not longer be deferred when one of the grimmest social problems of the age should be faced, not to the view of the generation of profitless emotion, but with a view to its solution :—

"What, then, is Darkest England? For whom do we claim that 'urgency' which gives their case priority over that of all other sections of their countrymen and countrywomen?

"I claim it for the Lost, for the Outcast, for the Disinherited of the World.

"These, it may be said, are but phrases. Who are the Lost? I reply, not in a religious, but in a social sense, the lost are those who have gone under, who have lost their foothold in society, those to whom the prayer to our Heavenly Father, 'Give us day by day our daily bread' is either unfulfilled, or only fulfilled by the devil's agency, by the earnings of vice, the proceeds of crime, or the contribution enforced by the threat of the law.

"But I will be more precise. The denizens in Darkest England for whom I appeal are (1) those who, having no capital or income of their own, would in a month be dead from sheer starvation were they exclusively dependent upon the money earned by their own work; and (2) those who by their utmost exertions are unable to attain the regulation allowance of food which the law prescribes as indispensable even for the worst criminals in our gaols.

"I sorrowfully admit that it would be Utopian in our present social arrangements to dream of attaining for every honest Englishman a gaol standard of all the necessaries of life. Some time, perhaps, we may venture to hope that every honest worker on English soil will always be as warmly clad, as healthily housed, and as regularly fed as our criminal convicts—but that is not yet.

"One book there is—and, so far as I know at present, only one—which even attempts to enumerate the destitute. In his 'Life and Labour in the East of London' Mr. Charles Booth attempts to form some kind of an idea as to the numbers of those with whom

we have to deal. With a large staff of assistants, and provided with all the facts in possession of the School Board Visitors, Mr. Booth took an industrial census of East London. This district, which comprises Tower Hamlets, Shoreditch, Bethnal Green, and Hackney, contains a population of 908,000—that is to say, less than one-fourth of the population of London.

"How do his statistics work out? If we estimate the number of the poorest class in the rest of London as being twice as numerous as those in the eastern district, instead of being thrice as numerous—as they would be if they were calculated according to the population in the same proportion—the following is the result :—

	East London.	Estimate for Rest of London.	Total.
PAUPERS—			
Inmates of workhouses, asylums, and hospitals	17,000	34,000	51,000
HOMELESS—			
Loafers, casuals, and some criminals	11,000	32,000	43,000
STARVING—			
Casual earnings between 18s. per week and chronic want	100,000	200,000	300,000
THE VERY POOR—			
Intermittent earnings, 18s. to 21s. per week ...	74,000	148,000	222,000
Small regular earnings, 18s. to 21s. per week ...	120,000	258,000	378,000
	322,000	662,000	994,000
REGULAR WAGES—			
Artisans, &c., 22s. to 30s. per week	377,000	—	—
Higher-class labour— 30s. to 50s. per week...	121,000	—	—
Lower middle-class— Shopkeepers, clerks, &c.	34,000	—	—
Upper middle class— Servant-keepers ...	45,000	—	—
	903,000	—	—

"It may be admitted that East London affords an exceptionally bad district from which to generalise for the rest of the country. Wages are higher in London than elsewhere, but so is rent, and the number of the homeless and starving is greater in the human warren at the East End. There are thirty-one millions of people in Great Britain, exclusive of Ireland. If destitution existed everywhere in East London proportions, there would be thirty-one times as many homeless and starving people as there are in the district round Bethnal Green.

"But let us suppose that the East London rate is double the average for the rest of the country. That would bring out the following figures :—

	East London.	United Kingdom.
HOUSELESS—		
Loafers, casuals, and some criminals	11,000	165,500
STARVING—		
Casual earnings or chronic want	100,000	1,550,000
Total houseless and starving ...	111,000	1,715,500
In workhouses, asylums, &c.	17,000	190,000
	128,000	1,905,500

"Of those returned as homeless and starving, 870,000 were in receipt of outdoor relief.

"To these must be added the inmates of our prisons. In 1889, 174,779 persons were received in the prisons, but the average number in prison at any one time did not exceed 60,000. The figures, as given in the Prison Returns, are as follows :—

In convict prisons	11,660
In local prisons	20,883
In reformatories	1,270
In industrial schools	21,413
Criminal lunatics	910
	56,136

"Add to this the number of indoor paupers and lunatics (excluding criminals)—78,966—and we have an army of nearly two millions belonging to the submerged classes. To this there must be added another million, representing those dependent upon the criminal, lunatic, and other classes not enumerated here, and the more or less helpless of the class immediately above the houseless and starving. This brings my total to three millions, or, to put it roughly, to one-tenth of the population. According to Lord Brabazon and Mr. Samuel Smith, 'between two and three millions of our population are always pauperised and degraded.' Mr. Chamberlain says there is a 'population equal to that of the metropolis'—that is, between four and five millions—'which has remained constantly in a state of abject destitution and misery.' Mr. Giffen is more moderate. The submerged class, according to him, comprises one in five of manual labourers, six in one hundred of the population. Mr. Giffen does not add the third million which is living on the border-line. Between Mr. Chamberlain's four millions and a half and Mr. Giffen's 1,800,000 I am content to take three millions as representing the total strength of the destitute army.

"Darkest England, then, may be said to have a population about equal to that of Scotland. Three million men, women, and children, a vast despairing multitude in a condition nominally free, but really enslaved—these it is whom we have to save."

General Booth described Darkest England as consisting broadly of three circles, one within the other—the outer and widest circle inhabited by the starving and the homeless, but honest, poor; the second by

those who lived by vice; the third and innermost region at the centre peopled by those who existed on crime. "The whole of the three circles," he declared, "is sodden with drink."

The vast army of the homeless outcasts of London, which some Salvation Army Shelters already established had relieved only to a slight extent, General Booth urged required instant and considerable attention. He had told off officers of his Army to report upon these poor people, and one of those officers had drawn this pitiable picture of the "Lazarus on the Embankment":—

"There are still a large number of Londoners and a considerable percentage of wanderers from the country in search of work, who find themselves at nightfall destitute. These now betake themselves to the seats under the plane-trees on the Embankment. Formerly they endeavoured to occupy all the seats, but the lynx-eyed Metropolitan police declined to allow any such proceedings, and the dossers, knowing the invariable kindness of the City police, made tracks for that portion of the Embankment which, lying east of the Temple, comes under the control of the Civic Fathers. Here, between the Temple and Blackfriars, I found the poor wretches by the score; almost every seat contained its full complement of six—some men, some women—all reclining in various postures and nearly all fast asleep. Just as Big Ben strikes two, the moon, flashing across the Thames and lighting up the stonework of the Embankment, brings into relief a pitiable spectacle. Here on the stone abutments, which afford a slight protection from the biting wind, are scores of men lying side by side, huddled together for warmth,

and, of course, without any other covering than their ordinary clothing, which is scanty enough at the best. Some have laid down a few pieces of waste-paper, by way of taking the chill off the stones, but the majority are too tired, even for that, and the nightly toilet of most consists of first removing the hat, swathing the head in whatever old rag may be doing duty as a handkerchief, and then replacing the hat.

"The intelligent-looking elderly man, who was just fixing himself up on a seat, informed me that he frequently made that his night's abode. 'You see,' quoth he, 'there's nowhere else so comfortable. I was here last night, and Monday and Tuesday as well, that's four nights this week. I had no money for lodgings, couldn't earn any, try as I might. I've had one bit of bread to-day, nothing else whatever, and I've earned nothing to-day or yesterday; I had threepence the day before. Gets my living by carrying parcels, or minding horses, or odd jobs of that sort. You see, I haven't got my health, that's where it is. I used to work on the London General Omnibus Company, and after that on the Road Car Company, but I had to go to the infirmary with bronchitis and couldn't get work after that. What's the good of a man what's got bronchitis and just left the infirmary? Who'll engage him, I'd like to know? Besides, it makes me short of breath at times and I can't do much. I'm a widower; wife died long ago. I have one boy, abroad, a sailor, but he's only lately started and can't help me. Yes! It's very fair out here of nights, seats rather hard, but a bit of waste paper makes it a lot softer. We have women sleep here often, and children, too. They're very well conducted, and there's seldom

many rows here, you see, because everybody's tired out. We're too sleepy to make a row.'

"Another party, a tall, dull, helpless-looking individual, had walked up from the country ; would prefer not to mention the place. He had hoped to have obtained a hospital letter at the Mansion House so as to obtain a truss for a bad rupture, but failing had tried various other places, also in vain, winding up, minus money or food, on the Embankment.

"In addition to these sleepers a considerable number walk about the streets up till the early hours of the morning to hunt up some job which will bring a copper into the empty exchequer, and save them from actual starvation. I had some conversation with one such, a stalwart youth lately discharged from the militia, and unable to get work.

"'You see,' said he pitifully, 'I don't know my way about like most of the London fellows. I'm so green, and don't know how to pick up jobs like they do. I've been walking the streets almost day and night these two weeks and can't get work. I've got the strength, though I shan't have it long at this rate. I only want a job. This is the third night running that I've walked the streets all night ; the only money I get is by minding blacking-boys' boxes while they go into Lockhart's for their dinner. I got a penny yesterday at it, and twopence for carrying a parcel, and to-day I've had a penny. Bought a ha'porth of bread and a ha'penny mug of tea.'

"Poor lad! Probably he would soon get into thieves' company, and sink into the depths, for there is no other means of living for many like him ; it is starve or steal, even for the young. There are gangs of lad

thieves in the low Whitechapel lodging-houses, varying in age from thirteen to fifteen, who live by thieving eatables and other easily obtained goods from shop-fronts.

"In addition to the Embankment, *al-fresco* lodgings are found in the seats outside Spitalfields Church, and many homeless wanderers have their own little nooks and corners of resort in many sheltered yards, vans, &c., all over London. Two poor women I observed making their home in a shop door-way in Liverpool Street. Thus they manage in the summer; what it's like in wintertime is terrible to think of. In many cases it means the pauper's grave, as in the case of a young woman who was wont to sleep in a van in Bedfordbury. Some men who were aware of her practice surprised her by dashing a bucket of water on her. The blow to her weak system caused illness, and the inevitable sequel—a coroner's jury came to the conclusion that the water over her hastened her death, which was due, in plain English, to starvation."

The following are three typical "cases" out of twelve whose circumstances were inquired into by General Booth's officers:—

Been out of work a month. Carman by trade. Arm withered, and cannot do work properly. Has slept here all the week, got an awful cold through the wet. Lives by odd jobs (they all do). Got sixpence yesterday for minding a cab and carrying a couple of parcels. Earned nothing to-day, but had one good meal; a lady gave it him. Has been walking about all day looking for work, and is tired out.

Youth, aged sixteen. Sad case; Londoner. Works at odd jobs and matches selling. Has taken 3d. to-day

i.e., net profit, 1½d. Has five boxes still. Has slept here every night for a month. Before that slept in Covent Garden Market or on doorsteps. Been sleeping out six months, since he left Feltham Industrial School. Was sent there for playing truant. Has had one bit of bread to-day; yesterday had only some gooseberries and cherries, *i.e.*, bad ones that had been thrown away. Mother is alive. She "chucked him out" when he returned home on leaving Feltham because he couldn't find her money for drink.

Old man, aged 67. Seems to take rather a humorous view of the position. Kind of Mark Tapley. Says he can't say he does like it, but then he must like it! Ha, ha! Is a slater by trade. Been out of work some time; younger men naturally get the work. Gets a bit of bricklaying sometimes; can turn his hand to anything. Goes miles and gets nothing. Earned one-and-twopence this week at holding horses. Finds it hard, certainly. Used to care once, and got downhearted, but that's no good; don't trouble now. Had a bit of bread-and-butter and cup of coffee to-day. Health is awful bad, not half the size he was; exposure and want of food is the cause; got wet last night, and is very stiff in consequence. Has been walking about since it was light—that is, 3 a.m. Was so cold and wet and weak, scarcely knew what to do. Walked to Hyde Park, and got a little sleep there on a dry seat as soon as the park opened.

It was the people of this stamp General Booth wished to take off the streets at night, to cleanse, house, and feed, and afterwards to find employment for. There was another huge class of out-of-works who were not so destitute as the outcasts just referred to, but who

would sink to their depth if not provided for, and General Booth did not consider it a preposterous dream that an arrangement could be devised by which it should be possible under all circumstances to provide food, clothes, and shelter for all the needy without any loss of self-respect. He was convinced it could be done provided the needy were willing to work, and if the means were forthcoming he announced that he meant to try to do it, and how, when, and where he explained fully in the "Darkest England" book, which, with its sequel of practical work, is a guide for all interested in social work among the poorest. What we wanted, he said, was a social lifeboat institution, a social lifeboat brigade, to snatch from the abyss those who, if left to themselves, would perish as miserably as the crew of a ship that foundered in mid-ocean.

General Booth was determined to ameliorate the material conditions of the masses as a means to their spiritual regeneration. "The difference," he said, "between the method which seeks to regenerate the man by ameliorating his circumstances and that which ameliorates his circumstances in order to get at the regeneration of his heart, is the difference between the method of the gardener who grafts a Ribstone Pippin on a crab-apple tree and one who merely ties apples with string upon the branches of the crab. To change the nature of the individual, to get at the heart, to save his soul is the only real lasting method of doing him any good. In many modern schemes of social regeneration it is forgotten that 'it takes a soul to move a body, e'en to a cleaner sty,' and at the risk of being misunderstood and misrepresented I must assert in the most unqualified way that it is

primarily and mainly for the sake of saving the soul that I seek the Salvation of the body.

"But what is the use of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive? You might as well give a tract to a shipwrecked sailor who is battling with the surf which has drowned his comrades and threatens to drown him. He will not listen to you. Nay, he cannot hear you any more than a man whose head is under water can listen to a sermon. The first thing to do is to get him at least a footing on firm ground, and to give him room to live. Then you may have a chance. At present you have none. And you will have all the better opportunity to find a way to his heart if he comes to know that it was you who pulled him out of the horrible pit and the miry clay in which he was sinking to perdition."

For the women of the town General Booth urged a special crusade, and special provision for rescue work for "these poor wretches who are," as Bishop South said, "not so much born into this world as damned into it." General Booth had already established a number of Rescue Homes, and from the registers kept he recounted many terrible stories of what is now usually alluded to as the "white slave traffic." From a report made to him by the head of the Rescue Homes then conducted by the Army he extracted an interesting statement :—

"The following hundred cases are taken as they come from our Rescue Register. The statements are those of the girls themselves. They are certainly frank, and it will be noticed that only two out of the hundred allege that they took to the life out of poverty :—

Cause of Fall.		Condition when Applying.	
Drink	14	Rags	25
Seduction	33	Destitution	27
Wilful choice	24	Decently dressed ...	48
Poverty	2		
	100		100

"Out of these girls twenty-three have been in prison.

"The girls suffer so much that the shortness of their miserable life is the only redeeming feature. Whether we look at the wretchedness of the life itself, their perpetual intoxication, the cruel treatment to which they are subjected by their task-masters and mistresses or bullies; the hopelessness, suffering, and despair induced by their circumstances and surroundings; the depths of misery, degradation, and poverty to which they eventually descend; or their treatment in sickness, their friendlessness and loneliness in death, it must be admitted that a more dismal lot seldom falls to the fate of a human being. I will take each of these in turn.

"The devotion of these women to their bullies is as remarkable as the brutality of their bullies is abominable. Probably the primary cause of the fall of numberless girls of the lower class is their great aspiration to the dignity of wifehood; they are never 'somebody' until they are married, and will link themselves to any creature, no matter how debased, in the hope of being ultimately married by him. This consideration, in addition to their helpless condition when once character has gone, makes them suffer cruelties, which they would never otherwise endure, from the men with whom large numbers of them live.

"One case in illustration of this is that of a girl who

was once a respectable servant, the daughter of a police-sergeant. She was ruined, and shame led her to leave home. At length she drifted to Woolwich, where she came across a man who persuaded her to live with him, and for a considerable length of time she kept him, although his conduct to her was brutal in the extreme.

"The girl living in the next room to her has frequently heard him knock her head against the wall, and pound it when he was out of temper through her gains of prostitution being less than usual. He lavished upon her every sort of cruelty and abuse, and at length she grew so wretched, and was reduced to so dreadful a plight, that she ceased to attract. At this he became furious, and pawned all her clothing but one thin garment of rags. The week before her first confinement he kicked her black and blue from neck to knees, and she was carried to the police-station in a pool of blood, but she was so loyal to the wretch that she refused to appear against him.

"She was going to drown herself in desperation when our Rescue Officers spoke to her, wrapped their own shawl around her shivering shoulders, took her home with them, and cared for her. The baby was born dead—a tiny, shapeless mass."

This state of things is all too common.

Scorned by their relations, and ashamed to make their case known even to those who would help them, unable longer to struggle out on the streets to earn the bread of shame, there are girls lying in many a dark hole in this big city positively rotting away, and maintained by their old companions on the streets.

Many are totally friendless, utterly cast out and left

to perish by relatives and friends. One of this class came to us, sickened and died, and we buried her, being her only followers to the grave.

It is a sad story, but one that must not be forgotten, for these women constitute a large standing army whose numbers no one can calculate. All estimates that I have seem purely imaginary. The ordinary figure given for London is from 60,000 to 80,000. This may be true if it is meant to include all habitually unchaste women. It is a monstrous exaggeration if it is meant to apply to those who make their living solely and habitually by prostitution. These figures, however, only confuse. We shall have to deal with hundreds every month, whatever estimate we take. How utterly unprepared society is for any such systematic reformation may be seen from the fact that even now at our Homes we are unable to take in all the girls who apply. They cannot escape, even if they would, for want of funds whereby to provide them a way of release.

As to the criminals General Booth put the criminal classes of Great Britain at no less than 90,000 persons, made up as follows :—

Convict prisons contain	11,660
Local prisons	20,883
Reformatories for children convicted of crime ...	1,270
Industrial schools for vagrant and refractory children	21,413
Criminal lunatics under restraint	910
Known thieves at large	14,747
Known receivers of stolen goods	1,121
Suspected persons	17,042

He asked for the means to give a helping hand to

prisoners on their discharge from gaol so as to give them a fair chance of obtaining honest work. He drew a sad picture of the condition of most of these men who were forced into the continuance of a life of crime by the absence, after they left prison, of any social ladder by which they could rise to the level of respectability. And then General Booth spoke for the rising generation—the multitudes of children born in our workhouses, the multitudes of those "worse than fatherless, homeless, and friendless, 'damned into an evil world' in which even those who have all the advantages of a good parentage and a careful training find it hard enough to make their way." He scathingly commented upon the grotesque picture of children compelled to go to school for the benefits of our educational system but attending "faint with hunger because they had no breakfast, and not sure whether they would even secure a dry crust for dinner when their morning's quantum of education had been duly imparted," and these children having to come from and return to homes where every influence and aspect was evil. Children thus hungered, thus housed, and thus left to grow up as best they can without being fathered or mothered, are not, educate them as you will, General Booth pointed out, exactly the most promising material for the making of the future citizens and rulers of the Empire.

It is the home that has been destroyed, and with the home the home-like virtues. It is the dis-homed multitude, nomadic, hungry, that is rearing an undisciplined population, cursed from birth with hereditary weakness of body and hereditary faults of character. It is idle to hope to mend matters by taking the children and

bundling them up in barracks. A child brought up in an institution is too often only half-human, having never known a mother's love and a father's care. To men and women who are without homes, children must be more or less of an incumbrance. Their advent is regarded with impatience, and often it is averted by crime. The unwelcome little stranger is badly cared for, badly fed, and allowed every chance to die. Nothing is worth doing to increase his chances of living that does not reconstitute the home. But between us and that ideal how vast is the gulf! It will have to be bridged, however, if anything practical is to be done.

General Booth, with a wider experience than any other man of this "submerged" humanity, found the laws of the existing charitable agencies unable and unfit to deal with these evils. In the casual wards the treatment both of men and women was akin to that of prisoners in gaols; the majority of the out-of-works preferred the open-air at night to the casual ward shelter with its severe conditions. The casual must be helped by some other and better agency than the Poor Law. While law failed, private charity was perhaps worse, for although there were many institutions excellent in their ways and run by well-meaning persons, there was "a perfect quagmire of human sludge" remaining; the private charities made no attempt at concerted action, were in a state of chaos, ineffective and wasteful. As to criminals, General Booth would rather save people from going to gaol than cure them after they have been in a "training school for crime," for that is what he considers every prison to be. Neither the existing law, private charity emigration,

trades unionism, or socialism were remedies for the evils. So General Booth had decided. So he described, in his plain and straightforward way, the poor and the vicious as he found them. So also he saw the remedy—he sought aid to provide for England's miserable millions a "way out."

CHAPTER XXVII

"THE OPEN SECRET"—THE GREAT SCHEME—REMEDIES FOR THE SOCIAL EVIL

WHAT was General Booth's scheme? There were many who knew that the leader of the Salvation Army in his terribly realistic descriptions of the conditions of the masses, confined himself to the bare truth; even more, he minimised rather than exaggerated it. No one could describe with strict accuracy the condition of some of the dens of London without using words too plain for the eyes of all to read. General Booth was as plain as could be without brutally shocking those who read this remarkable "Darkest England" book in which he described evil and unfolded his scheme of remedies. His work of deliverance he described as a stupendous undertaking, as indeed it was. He made no claim to inaugurating a millennium. He was too sensible, too practical, too experienced, too well-informed to believe he could so change all human nature as to wash the land clean of crime, vice, and poverty. He did claim that if adequately supported he would turn the waste material of the people into good citizens, just as the refuse which was a drug and a curse to manufacturers had been, when treated under

the hands of the chemist, the means of supplying dyes rivalling in loveliness and variety the hues of the rainbow.

"If the alchemy of science can extract beautiful colour from coal-tar, cannot," he asked, "Divine alchemy enable us to evolve gladness and brightness out of the agonised hearts and dark, dreary, loveless lives of these doomed myriads? Is it too much to hope that in God's world God's children may be able to do something, if they set to work with a will, to carry out a plan of campaign against these great evils which are the nightmare of our existence?"

There were, he said, six essentials to the success of his scheme, and he set these out as follows :—

The first essential that must be borne in mind as governing every scheme that may be put forward is that it must change the man when it is his character and conduct which constitute the reasons for his failure in the battle of life.

Secondly : The remedy, to be effectual, must change the circumstances of the individual when they are the cause of his wretched condition, and lie beyond his control.

Thirdly : Any remedy worthy of consideration must be on a scale commensurate with the evil with which it proposes to deal.

Fourthly : Not only must the scheme be large enough, but it must be permanent.

Fifthly : But while it must be permanent it must also be immediately practicable.

Sixthly : The indirect features of the scheme must not be such as to produce injury to the persons whom we seek to benefit.

Seventhly: While assisting one class of the community it must not seriously interfere with the interests of another.

"These are the conditions by which I ask you to test the scheme I am about to unfold. They are formidable enough, possibly, to deter many from even attempting to do anything," wrote General Booth. The obvious difficulties, great as they were, did not deter him, and in section 2 of part ii. of his book he summarised his scheme, and the day following the publication of the work every newspaper in England, almost every important daily newspaper in the world, commented upon the proposed social revolution. The "open secret" was thus disclosed:—

"What, then, is my scheme? It is a very simple one, although in its ramifications and extensions it embraces the whole world.

"It is not urgent that I should explain how our Poor Law system could be reformed or what I should like to see done for the lunatics in our asylums or the criminals in gaols. The persons who are provided for by the State we will, therefore, for the moment, leave out of count. The indoor paupers, the convicts, the inmates of the lunatic asylums are cared for, in a fashion, already. But, over and above all these, there exists some hundreds of thousands who are not quartered on the State, but who are living on the verge of despair, and who at any moment, under circumstances of misfortune, might be compelled to demand relief or support in one shape or another. I will confine myself, therefore, for the present, to those who have no helper.

"It is possible, I think probable, if the proposals

which I am putting forward are carried out successfully in relation to the lost, homeless, and helpless of the population, that many of those who are at the present moment in somewhat better circumstances will demand that they also shall be allowed to partake in the benefits of the scheme. But upon this, also, I remain silent. I merely remark that we have, in the recognition of the importance of discipline and organisation, what may be called regimented co-operation, a principle that will be found valuable for solving many social problems other than that of destitution. Of these plans, which are at present being brooded over with a view to their realisation when the time is propitious and the opportunity occurs, I shall have something to say.

"What is the outward and visible form of the Problem of the Unemployed? Alas! we are all too familiar with it for any lengthy description to be necessary. The social problem presents itself before us whenever a hungry, dirty, and ragged man stands at our door asking if we can give him a crust or a job. That is the social question. What are you to do with that man? He has no money in his pocket, all that he can pawn he has pawned long ago, his stomach is as empty as his purse, and the whole of the clothes upon his back, even if sold on the best terms, would not fetch a shilling. There he stands, your brother, with sixpennyworth of rags to cover his nakedness from his fellow-men and not sixpennyworth of victuals within his reach. He asks for work, which he will set to even on his empty stomach and in his ragged uniform, if so be that you will give him something for it, but his hands are idle,

for no one employs him. What are you to do with that man? That is the great note of interrogation that confronts Society to-day. Not only in over-crowded England, but in newer countries beyond the sea, where Society has not yet provided a means by which the men can be put upon the land and the land made to feed the men. To deal with this man is the Problem of the Unemployed. To deal with him effectively you must deal with him immediately, you must provide him in some way or other at once with food, and shelter, and warmth. Next, you must find him something to do, something that will test the reality of his desire to work. This test must be more or less temporary, and should be of such a nature as to prepare him for making a permanent livelihood. Then, having trained him, you must provide him wherewithal to start life afresh. All these things I propose to do. My scheme divides itself into three sections, each of which is indispensable for the success of the whole. In this threefold organisation lies the open secret of the solution of the social problem.

"The scheme I have to offer consists in the formation of these people into self-helping and self-sustaining communities, each being a kind of co-operative society, or patriarchal family, governed and disciplined on the principles which have already proved so effective in the Salvation Army.

"These communities we will call, for want of a better term, Colonies. There will be—

"(1) The City Colony.

"(2) The Farm Colony.

"(3) The Over-Sea Colony.

The City Colony.

"By the City Colony is meant the establishment, in the very centre of the ocean of misery of which we have been speaking, of a number of institutions to act as harbours of refuge for all and any who have been shipwrecked in life, character, or circumstances. These harbours will gather up the poor, destitute creatures, supply their immediate pressing necessities, furnish temporary employment, inspire them with hope for the future, and commence at once a course of regeneration by moral and religious influences.

"From these institutions, which are hereafter described, numbers would, after a short time, be floated off to permanent employment, or sent home to friends happy to receive them on hearing of their reformation. All who remain on our hands would, by varied means, be tested as to their sincerity, industry, and honesty, and as soon as satisfaction was created, be passed on to the colony of the second class.

The Farm Colony.

"This would consist of a settlement of the colonists on an estate in the provinces, in the cultivation of which they would find employment and obtain support. As the race from the country to the city has been the cause of much of the distress we have to battle with, we propose to find a substantial part of our remedy by transferring these same people back to the country, that is back again to 'the Garden!'

"Here the process of reformation of character would be carried forward by the same industrial, moral, and

religious methods as have already been commenced in the city, especially including those forms of labour and that knowledge of agriculture which, should the colonists not obtain employment in this country, will qualify him for pursuing his fortunes under more favourable circumstances in some other land.

"From the farm, as from the city, there can be no question that large numbers, resuscitated in health and character, would be restored to friends up and down the country. Some would find employment in their own callings, others would settle in cottages on a small piece of land that we should provide, or on co-operative farms which we intend to promote; while the great bulk, after trial and training, would be passed on to the foreign settlement, which would constitute our third class, namely, the Over-Sea Colony.

The Over-Sea Colony.

"All who have given attention to the subject are agreed that in our Colonies in South Africa, Canada, Western Australia, and elsewhere, there are millions of acres of useful land to be obtained almost for the asking, capable of supporting our surplus population in health and comfort, were it a thousand times greater than it is. We propose to secure a tract of land in one of these countries, prepare it for settlement, establish in it authority, govern it by equitable laws, assist it in times of necessity, settling it gradually with a prepared people, and so create a home for these destitute multitudes.

"The scheme, in its entirety, may aptly be compared to a great machine, foundationed in the lowest slums

and purlieus of our great towns and cities, drawing up into its embrace the depraved and destitute of all classes ; receiving thieves, harlots, paupers, prodigals, all alike, on the simple conditions of their being willing to work and to conform to discipline. Drawing up these poor outcasts, reforming them, and creating in them habits of industry, honesty, and truth ; teaching them methods by which alike the bread that perishes and that which endures to everlasting life can be won. Forwarding them from the city to the country and there continuing the process of regeneration, and then pouring them forth on to the virgin soils that await their coming in other lands, keeping hold of them with a strong government, and yet making them free men and women ; and so laying the foundations, perchance, of another empire to swell to vast proportions in later times. Why not ?"

CHAPTER XXVIII

IN TOWN AND COUNTRY—OVER THE SEAS—THE SCHEME AND ITS PARTS

IN justice to the Salvation Army, General Booth showed that at the time he inaugurated his great plans the organisation that had grown so wonderfully under his direction was already supplying more food and shelter to the destitute than any other organisation in London. He had, about two and a half years previously, established his first cheap food depôt in the East of London, and two other similar establishments had afterwards been founded, with the result that from 1888 to the autumn of 1890 the Salvation Army in the metropolis had supplied over three and a half million meals. Five shelters had also been established. He proposed to multiply their number, to develop their usefulness, and to make them the threshold of the whole scheme. At the depôts food was sold on terms just to cover, as nearly as possible, the cost price and working expenses of the establishment, the officers in charge of the depôts having a discretionary power in very urgent cases to give relief. The shelters General Booth regarded as the most useful feature of this part of the undertaking, and he proposed to extend these very considerably.

Poor people's hotels the shelters were so far as material comforts at cost price were concerned, but they were much more than that.

"You come in," said General Booth, "and you get a large pot of coffee, tea, or cocoa, and a hunk of bread. You can go into the wash-house, where you can have a wash with plenty of warm water, and soap and towels free. Then after having washed and eaten you can make yourself comfortable. You can write letters to your friends, if you have any friends to write to, or you can read, or you can sit quietly and do nothing. At eight o'clock the Shelter is tolerably full, and then begins what we consider to be the indispensable feature of the whole concern. Two or three hundred men in the men's Shelter, or as many women in the women's Shelter, are collected together, most of them strange to each other, in a large room. They are all wretchedly poor—what are you to do with them? This is what we do with them.

"We hold a rousing Salvation meeting. The officer in charge of the depôt, assisted by detachments from the Training Homes, conducts a jovial, free-and-easy social evening. The girls have their banjos and their tambourines, and for a couple of hours you have as lively a meeting as you will find in London. There is prayer, short and to the point; there are addresses, some delivered by the leaders of the meeting, but the most of them the testimonies of those who have been saved at previous meetings, and who, rising in their seats, tell their companions their experiences. Strange experiences they often are of those who have been down in the very bottomless depths of sin and vice and misery, but

who have found at last firm footing on which to stand, and who are, as they say in all sincerity, 'as happy as the day is long.'

"Sometimes these testimonies are enough to rouse the most cynical of observers. We had at one of our Shelters the captain of an ocean steamer, who had sunk to the depths of destitution through strong drink. He came in there one night utterly desperate and was taken in hand by our people—and with us taking in hand is no mere phrase, for at the close of our meetings our officers go from seat to seat, and if they see any one who shows signs of being affected by the speeches or the singing, at once sit down beside him and begin to labour with him for the salvation of his soul. By this means they are able to get hold of the men and to know exactly where the difficulty lies, what the trouble is, and if they do nothing else, they at least succeed in convincing them that there is some one who cares for their soul and would do what he could to lend them a helping hand.

"The captain of whom I was speaking was got hold of in this way. He was deeply impressed, and was induced to abandon once and for all his habits of intemperance. From that meeting he went an altered man. He regained his position in the merchant service, and twelve months afterwards astonished us all by appearing in the uniform of a captain of a large ocean steamer, to testify to those who were there how low he had been, how utterly he had lost all hold on society and all hope of the future, when, fortunately, led to the Shelter, he found friends, counsel, and salvation, and from that time had never rested until he had regained the position which he had forfeited by his intemperance.

"The meeting over, the singing girls go back to the Training Home, and the men prepare for bed. Our sleeping arrangements are somewhat primitive; we do not provide feather beds, and when you go into our dormitories, you will be surprised to find the floor covered by what looks like an endless array of packing-cases. These are our beds, and each of them forms a cubicle. There is a mattress laid on the floor, and over the mattress a leather apron, which is all the bed-clothes that we find it possible to provide. The men undress, each by the side of his packing-box, and go to sleep under their leather covering. The dormitory is warmed with hot-water pipes to a temperature of sixty degrees, and there has never been any complaint of lack of warmth on the part of those who use the Shelter. The leather can be kept perfectly clean, and the mattresses, covered with American cloth, are carefully inspected every day, so that no stray specimen of vermin may be left in the place. The men turn in about ten o'clock and sleep until six. We have never any disturbances of any kind in the Shelters. We have provided accommodation now for several thousand of the most helplessly broken-down men in London, criminals many of them, mendicants, tramps, those who are among the filth and offscouring of all things; but such is the influence that is established by the meeting and the moral ascendancy of our officers themselves, that we have never had a fight on the premises, and very seldom do we hear an oath or an obscene word. Sometimes there has been trouble outside the Shelter, when men insisted upon coming in drunk or were otherwise violent; but once let them come to the Shelter, and get into the swing of the

concern, and we have no trouble with them. In the morning they get up and have their breakfast, and, after a short service, go off their various ways.

"We find that we can do this—that is to say, we can provide coffee and bread for breakfast and for supper, and a shake-down on the floor in the packing-boxes I have described in a warm dormitory—for fourpence a head.

"I propose to develop these Shelters, so as to afford every man a locker, in which he could store any little valuables that he may possess. I would also allow him the use of a boiler in the wash-house with a hot drying oven, so that he could wash his shirt overnight and have it returned to him dry in the morning."

Such was the work done and the future scheme for the outcast who had fourpence in his pocket. For those who had nothing General Booth proposed to establish in connection with every food and shelter depôt a workshop or labour-yard in which any person who came destitute and starving would be supplied with sufficient work to enable him to earn the fourpence needed for his bed and board. That was a fundamental feature of the scheme, and one which General Booth thought would commend it to all those who were anxious to benefit the poor by enabling them to help themselves without the demoralising intervention of charitable relief. Carpentry, mat-making, cobbling, and painting were amongst the work provided. What General Booth had already done in this way at the Army's industrial factory at Whitechapel and the rules and regulations under which the work had been carried on were as follows :—

THE SALVATION ARMY SOCIAL REFORM WING.

Temporary Headquarters,
36, Upper Thames Street, London, E.C.

CITY INDUSTRIAL WORKSHOPS.

Objects.—These workshops are opened for the relief of the unemployed and destitute, the object being to make it unnecessary for the homeless or workless to be compelled to go to the workhouse or casual ward, food and shelter being provided for them in exchange for work done by them, until they can procure work for themselves, or it can be found for them elsewhere.

Plan of operation.—All those applying for assistance will be placed in what is termed the first class. They must be willing to do any kind of work allotted to them. While they remain in the first class, they shall be entitled to three meals a day, and shelter for the night, and will be expected in return to cheerfully perform the work allotted to them.

Promotion will be made from this first class to the second class of all those considered eligible by the Labour Directors. They will, in addition to the food and shelter above mentioned, receive sums of money up to 5s. at the end of the week, for the purpose of assisting them to provide themselves with tools, to get work outside.

Regulations.—No smoking, drinking, bad language, or conduct calculated to demoralise will be permitted on the factory premises. No one under the influence of drink will be admitted. Any one refusing to work, or guilty of bad conduct, will be required to leave the premises.

Hours of work.—7 a.m. to 8.30 a.m.; 9 a.m. to 1 p.m.; 2 p.m. to 5.30 p.m. Doors will be closed five minutes after 7, 9, and 2 p.m. Food checks will be given to all as they pass out at each mealtime. Meals and shelter provided at 272, Whitechapel Road.

It had been proved, he said, that they could provide work by which a man could earn his rations, and the Army would be careful not to sell the goods so manufactured at less than the market prices. They were firmly opposed to injuring one class of workmen while helping another. For this reason he claimed that no jealousy could justly exist on the part of trade unionists in relation to the scheme.

Having taken the penniless tramp, washed, housed, and fed him, and enabled him to earn his fourpence by chopping firewood, or by other work in the factory, General Booth proposed to find out what demand there was for his labour in the regular market, and to that end he would develop the Labour Bureau he had already established. At this employers could register their needs and workmen could register their names and the kind of work they could do. At that time, he pointed out, there was no labour exchange in existence in the country. The Labour Bureau established by the Army was opened in June, 1890, and in three months had provided employment for some hundreds of men and women, and from this initial success he judged that great good would result from a large extension of the system.

He also proposed to establish in every large town a "Household Salvage Brigade," who were to patrol the streets as regularly as policemen, to have regular

beats, and to collect the waste of the houses in their circuit. In the discarded old tins of London the practical mind of General Booth saw the means of establishing a toy-making industry, pointing out that sardine tins collected in Paris were used to an enormous extent for making toys in France. His proposed Household Salvage Brigade he thought could be developed into a kind of universal Corps of Commissioners. To establish this and supply every metropolitan house with a tub and sack for the reception of waste would, he estimated, involve a preliminary expenditure of £5,000. So much for the City Colony. General Booth wanted to establish rescue homes for women, retreats for inebriates, homes for discharged prisoners, an inquiry office for lost friends and relatives, advice and labour bureaux, factories for the workers, shelters for the workless, and all the means to turn outcasts living on society into honest people, making their own living in society.

He next turned his attention to the land—to his farm colony enterprise. His desire was to bring men back to the cultivation of the land, which, as Mr. Russell Lowell observed after much experience of many lands, "is the best climate in the world for the labouring man."

Section I.—The Farm Proper.

"My present idea is to take an estate from five hundred to a thousand acres within reasonable distance of London. It should be of such land as will be suitable for market-gardening, while having some clay on it for brick-making and for crops requiring a heavier soil. If possible, it should not

only be on a line of railway, which is managed by intelligent and progressive directors, but it should have access to the sea and to the river. It should be freehold land, and it should lie at some considerable distance from any town or village. The reason for the latter desideratum is obvious. We must be near London for the sake of our market and for the transmission of the commodities collected by our Household Salvage Brigade, but it must be some little distance from any town or village in order that the colony may be planted clear out in the open way from the public-house, that upas-tree of civilisation. A *sine qua non* of the new Farm Colony is that no intoxicating liquors will be permitted within its confines on any pretext whatever. The doctors will have to prescribe some other stimulant than alcohol for residents in this colony. But it will be little use excluding alcohol with a strong hand and by cast-iron regulations if the colonists have only to take a short walk in order to find themselves in the midst of the 'Red Lions,' and the 'Blue Dragons,' and 'George the Fourths,' which abound in every country town.

"Having obtained the land, I should proceed to prepare it for the colonists. This is an operation which is essentially the same in any country. You need water supply, provisions and shelter. All this would be done at first in the simplest possible style. Our pioneer brigade, carefully selected from the competent out-of-works in the City Colony, would be sent down to lay out the estate and prepare it for those who would come after. And here let me say that it is a great delusion to imagine that in the riff-raff and waste of the labour market there are no workmen to be had

except those that are worthless. Worthless under the present conditions, exposed to constant temptations to intemperance, no doubt they are, but some of the brightest men in London, with some of the smartest pairs of hands, and the cleverest brains, are at the present moment weltering helplessly in the sludge from which we propose to rescue them. I am not speaking without book in this matter. Some of my best officers to-day have been even such as they. There is an infinite potentiality of capacity lying latent in our provincial tap-rooms and the city gin-palaces if you can but get them soundly saved, and even short of that, if you can place them in conditions where they would no longer be liable to be sucked back into their old disastrous habits, you may do great things with them."

To those who would sneer at the suggestion of turning Cockney waster into agricultural successes General Booth gave in advance the apt answer that 60 per cent. of the out-of-works the Army had registered at its Labour Bureau were men, women, boys, and girls who had originally come from country homes. Few of London's genuine homeless out-of-works were Londoners born and bred. A vast number of them were army reserve men. Among these were engineers, men who thoroughly understood horses, and men of the transport department, who would be useful. The first settlers on the farm would be likely persons selected from the City Colonies, and he thought the farm would be as productive as a great market-garden. Thorough instruction would be given. The farm would be a training school for emigrants. He would have a piggery, and

from it would grow a great bacon factory. From the grease refuse of the cities they would make waggon grease, social soap, manure. Rags and bones would be used for various manufactures, while wasted humanity was to be turned into good citizenship, wasted materials were to be manufactured into good saleable articles.

A "New Britain" was to be established by the Over-Sea Colony. This was to be the third and final stage of the regenerative process proposed by General Booth. There was, he saw, a prejudice against emigration, which had been diligently fostered in certain quarters by those who had openly admitted that they did not wish to deplete the ranks of the army of discontent at home, and "to mention over-sea" was sufficient with these people to damn the scheme. He proposed only to emigrate those people who voluntarily wished to be sent out.

Section I.—The Colony and the Colonists

Before any decision is arrived at, however, information will be obtained as to the position and character of the land; the accessibility of markets for commodities; communication with Europe, and other necessary particulars.

The next business would be to obtain, on grant or otherwise, a sufficient tract of suitable country for the purpose of a colony, on conditions that would meet its present and future character.

After obtaining a title to the country, the next business will be to effect a settlement in it. This, I suppose, will be accomplished by sending a competent body of men, under skilled supervision, to fix on a

suitable location for the first settlement, erecting such buildings as would be required, enclosing and breaking up the land, putting in first crops, and so storing sufficient supplies of food for the future.

Then a supply of colonists would be sent out to join them, and from time to time other detachments, as the colony was prepared to receive them. Further locations could then be chosen, and more country broken up, and before a very long period has passed the colony would be capable of receiving and absorbing a continuous stream of emigration of considerable proportions.

All land, timber, minerals and the like, would be rented to the colonists, all unearned increments, and improvements on the land, would be held on behalf of the entire community, and utilised for its general advantages, a certain percentage being set apart for the extension of its borders, and the continued transmission of colonists from England in increasing numbers.

Arrangements would be made for the temporary accommodation of new arrivals, officers being maintained for the purpose of taking them in hand on landing and directing and controlling them generally.

They would be prepared by an education in honesty, truth, and industry, without which we could not indulge in any hope of their succeeding. While men and women would be received into the City Colony without character, none would be sent over the sea who had not been proved worthy of this trust.

They would be inspired with an ambition to do well for themselves and their fellow-colonists.

They would be instructed in all that concerned their

future career. They would be taught those industries in which they would be most profitably employed.

They would be inured to the hardships they would have to endure.

They would be accustomed to the economies they would have to practise.

They would be made acquainted with the comrades with whom they would have to live and labour. They would be accustomed to the government, orders, and regulations which they would have to obey.

They would be educated, so far as the opportunity served, in those habits of patience, forbearance, and affection which would so largely tend to their own welfare and to the successful carrying out of this part of our scheme.

Such were the general outlines of the scheme. "It is," said General Booth, "our Stanley Expedition. Talk about Stanley and Emin! There is not one of us but has an Emin somewhere or other in the heart of Darkest England whom he ought to sally forth to rescue. Our Emins have the devil for their Mahdi, and when we get to them we find that it is their friends and neighbours who hold them back, and they are, oh, so irresolute! It needs each of us to be as indomitable as Stanley, to burst through all obstacles, to force our way right to the centre of things, and then to labour with the poor prisoner of vice and crime with all our might. But had not the expeditionary committee furnished the financial means whereby a road was opened to the sea, both Stanley and Emin would probably have been in the heart of Darkest Africa to this day."

General Booth sketched in great detail the methods

by which he intended to attempt "to save the lost and to rescue those who are perishing in the midst of Darkest England."

He fully described what had to be done and what was to be done in the slums of the cities for the regeneration of criminals and drunkards, for lost women. There were to be poor men's banks, poor men's lawyers (the Advice Bureau), a "court of counsel or appeal," to which any one suffering from imposition having to do with person, liberty, or property, or anything else of sufficient importance, could apply and obtain not only advice but practical assistance. There was to be a crusade against rich, vicious men, action on behalf of their victims, "defence of the defenceless," in regard to the hire system for sewing machines, mangles, &c., tallymen, money-lenders and "bills-of-salemongers." Then a matrimonial bureau, a training home of housewifery, holiday homes, and a host of other agencies for social reform. Such in general was the scheme.

CHAPTER XXIX

WHAT THE SCHEME WOULD COST—£1,000,000 ASKED FOR—"A WINDOW ON TO EARTH THROUGH WHICH THE LIGHT OF THE WORLD IS SHINING"

COULD this vast work be done? General Booth expressed his emphatic opinion—first, that it could be done, and secondly, that the Salvation Army could and should do it. It had ready to hand an organisation of men and women numerous and zealous enough to grapple with the enormous undertaking.

"The work may prove beyond our powers," he said, "but this is not so manifest as to preclude us from wishing to make the attempt. That in itself is a qualification which is shared by no other organisation—at present. If we can do it we have the field entirely to ourselves. The wealthy Churches show no inclination to compete for the onerous privilege of making the experiment in this definite and practical form. Whether we have the power or not, we have, at least, the will, the ambition, to do this great thing for the sake of our brethren, and therein lies our first credential for being entrusted with this enterprise.

"The second credential is the fact that, while using all material means, our reliance is on the co-working

power of God. We keep our powder dry, but we trust in Jehovah.

"Our third credential is the fact that we have already out of practically nothing achieved so great a measure of success that we think we may reasonably be entrusted with this further duty. The ordinary operations of the Army have already effected most wonderful changes in the conditions of the poorest and worst. Multitudes of slaves of vice in every form have been delivered not only from these habits, but from the destitution and misery which they ever produce. Instances have been given. Any number more can be produced. Our experience, which has been almost world-wide, has ever shown that not only does the criminal become honest, the drunkard sober, the harlot chaste, but that poverty of the most abject and helpless type vanishes away.

"Our fourth credential is that our organisation alone of England's religious bodies is founded upon the principle of implicit obedience.

"For discipline I can answer. The Salvation Army, largely recruited from amongst the poorest of the poor, is often reproached by its enemies on account of the severity of its rule. It is the only religious body founded in our time that is based upon the principle of voluntary subjection to an absolute authority. No one is bound to remain in the Army a day longer than he pleases. While he remains there he is bound by the conditions of the service. The first condition of that service is implicit, unquestioning obedience. The Salvationist is taught to obey as is the soldier on the field of battle.

"We have nearly 10,000 officers under our orders, on

the express condition that he or she will obey, without questioning or gainsaying, the orders from Headquarters. Of these, 4,600 are in Great Britain. The greatest number outside these islands, in any one country, are in the American Republic, where we have 1,018 officers, and democratic Australia, where we have 800.

"With 10,000 officers, trained to obey, and trained equally to command, I do not feel that the organisation even of the disorganised, sweated, hopeless, drink-sodden denizens of Darkest England is impossible. It is possible, because it has already been accomplished in the case of thousands who, before they were saved, were even such as those whose evil lot we are now attempting to deal with.

"Our fifth credential is the extent and universality of the Army.

"I am, therefore, not without warrant for my confidence in the possibility of doing great things, if the problem so long deemed hopeless be approached with intelligence and determination on a scale corresponding to the magnitude of the evil with which we have to cope."

There was good reason to believe that the scheme would appeal to many. But what would it cost? To fairly launch the scheme and give it a fair chance of getting into practical working operation, General Booth estimated that one million sterling would be required. He expressed confidence that the public would hasten to supply that sum, seeing that the country, as he mentioned, paid out something like £10,000,000 per annum in poor laws and charitable relief, "without securing any real abatement of the evil."

If the £1,000,000 were supplied, it was only one pound per head for the one million of the submerged tenth. £100,000 was wanted to set the scheme in motion, and £10,000 a year would be needed to maintain it.

A large sum to ask for, indeed, but a small sum in proportion to the amount of good which it was claimed would be the product of the outlay. It might be said that the scheme was too vast to be attempted by voluntary enterprise, and that it ought to be taken up and carried out by the Government itself. Perhaps so. Many would think that. But, as General Booth pointed out, there was no very near probability of Government undertaking it, and he was not quite sure whether such an attempt would prove a success if it were made. But seeing that neither Government, nor society, nor individuals, had stood forward to undertake the work, the Salvation Army was prepared, if the financial help was furnished, to make a determined effort not only to undertake it, but to carry it forward to a triumphant success.

Mr. Arnold White poetically described General Booth's great scheme as "A window on to earth through which the Light of the World is shining." The scheme was launched, and created the greatest social sensation of the nineteenth century. In the twentieth century it is doing amazing work, and has justified in its effects upon many thousand homes the description applied to it by Mr. Arnold White. The money to float the scheme came in readily, and from men and women of every rank. So marked had been the effect of the Salvation Army's work upon the outcasts of society that statesmen of all parties, clergy of all denominations, men of all classes, of all beliefs, and of

no belief, were anxious to assist General Booth to go further than he had previously been able to do. He had his critics and enemies as well as his friends and supporters. Facts supply the proof that the work was good.

The Darkest England Scheme has supplied, at cheap food depôts which were established, about 45,000,000 meals. The average number of meals so supplied each year is now over 3,000,000. Cheap lodgings for the utterly homeless have been supplied to nearly 20,000,000 people. Factories of various kinds have been established where employment, temporary or permanent, has been found for over 150,000 persons. In training homes established for the purpose of transforming criminals into honest, hard-working citizens, over 7,000 ex-criminals have been received, and the great majority of these, after adequate training, have been restored to their friends, have been sent to situations, and in those situations have proved that the reform work of the Army was positive and permanent. The Army has endeavoured to restore to their friends persons who had been missing for years. They have found and so restored to their friends about 13,000 persons. Rescue homes for the reform of women and girls living immoral lives have been established, and the numbers thus rescued, reformed, sent to situations and restored to friends is no less than 26,000. The Army officers visit annually over 60,000 public-houses, where they carry on their work in the bars. The Army officers visit about 130,000 slum families in the course of each year, and give practical help of all kinds to the poor people.

Mr. Bramwell Booth, in his little work on Social

Reparation relating to the Darkest England Scheme and how to emancipate the masses, gives some very interesting statistics as to dealing with the tens of thousands of people who became benefited by this vast project—a project so immense that it appears an almost incalculable task. The principles of the scheme, it has been proved, were by no means visionary, for they have resolved to-day into very convincing facts. Mr. Bramwell Booth says, giving a valuable insight into the many sections of this great work :—

"No funds given for the 'Darkest England Scheme' are used for the work of other countries. The accounts and funds for the 'Scheme' are kept quite separate from the other accounts and funds of the Army. The total annual turnover of the Darkest England funds in this country, including the sales of goods manufactured by the people in the various institutions, and their own payments, is about £150,000. Of that sum only about £4,000 is expended each year in the salaries of officials connected with the scheme, including legal, medical, and other professional charges. The total outgoings for rent, rates, and taxes of the buildings used by the scheme was nearly £10,000 for the year. When General Booth issued his original estimate of the cost of working the scheme, he asked that the buildings might be provided rent free, and his calculations of annual expenditure were made on that basis."

The cost of supporting a man in one of the Labour Factories, over and above what he earns, is on the average about 1s. 6d. per week. In prison he would cost 9s.; in the workhouse, 8s.; in the lunatic asylum, 10s. or more.

The average expenditure on the women passing through the Women's Homes is £2 15s., after deducting the value of their labour. In some parts of the country it is less than in others.

The work for ex-criminals is more costly than some other departments. The total outlay on each man is at the rate of £30 per annum, his earnings average about £20, leaving a deficiency to be made up.

The value of the produce of the Land Colony for one year was £22,000. Of this over £5,000 was realised by the sale of bricks manufactured on the Colony. The result of the year's working on the Colony shows a much smaller deficiency than in any previous year.

The cost to the fund of maintaining the Work of Mercy in the Slums is £166 per month.

The Very Reverend F. W. Farrar, Dean of Canterbury, in 1898 contributed a striking tribute to the Darkest England Scheme in a speech he gave on the great social revolution the Salvation Army was causing at that date, of which this is a brief extract. The Dean said :—

"Now when I look round me and see all the work—the magnificent work—the specially Christ-like work, which has been done by many true Christians who do not belong to my own particular Church, I thank God and take courage that He has servants in many denominations. I think of that holy and most blessed woman who visited the most abject outcasts in Newgate Prison—Elizabeth Fry. I think of the man who perhaps gave the very first impulse to the emancipation of the slave in the Western world—James Woolman. I think of a man like Father Mathew, who did the very utmost in his power to rouse the dead and dormant conscience of England to the intolerable and awful curse of drink. I think of Father Damien, who went out, know-

ing he would get the leprosy, and lived and died among the lepers in order to bring some of those wretched outcasts to Christ. And among the workers I mention, without hesitation, the name of my friend, General Booth.

"In religious opinions, as regards many minor matters, I may very widely differ from them, but that does not for a moment prevent me from acknowledging, and from giving thanks to God with all my heart for, the work which they do in pleading the cause of the oppressed, espousing the cause of the widow, in helping the fatherless, in undoing the heavy burdens and letting the oppressed go free.

"It will always be my pride and pleasure—I regard it not by any means as a condescension, but a distinguished honour—to take even the smallest part in encouraging or speaking a word in favour of such Godlike work as is done by many members of the Salvation Army. I am not speaking of the religious work, but of the work they do for the suffering. In that work they bear insults and reproaches, poverty, humiliation, and self-sacrifice; and yet they cheerfully do it, because they know that God wishes us to be kind to one another, tender-hearted, and forgiving one another, even as God in Christ forgave us; and because they know that no one will be so blessed as in the work which Christ set the example of Himself when He went about doing good.

"And because I can speak, at any rate with some slight knowledge, of the social and charitable work of the Salvation Army—because, when I was in London, I personally visited the Prison Homes, the Homes for Refuge, and the Night Shelters, and the many other institutions which the Salvation Army in their poverty and in their humility have raised to elevate the condition of the most wretched of men—I can distinctly declare the work is a blessed one. I wish it from my heart God's blessing, and I hope in all their work the Salvation Army may prosper in that whereunto God has called them.

"The work of Christ was the redemption of the world. His mission was to the needy, to the outcast. His love was for all, for He made no qualifications, no grades of humanity; it was the Pharisees of the earth He declaimed against, and those who refused to see the sufferings of their fellow-men, and refused also to hold out the hand of fellowship in the holy light of godly charity. His words were: 'Do good to them that hate you, that ye may be the children of your Father which is in heaven; for

He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and unjust. For if ye love them that love you, what reward have ye? Do not even the publicans do the same?' It must be said, therefore, that on these lines is based the rock of the Salvation Army's work in earth's darkest places and with life's derelicts."

The Chief-of-the-Staff gives his whole heart to the work. It is his ideal mode of working out and carrying out the principles of Christ. Save all, labour for all, love all. He writes on the matter of dealing with this great work thus: "Here is one of the foundation principles of our social work. From the beginning we have said openly that our love and labour are for all. It is not necessary to have a good character to secure our compassion and help. We do not make it a condition of being blessed and comforted that a man should go to church or join the Salvation Army. We make, so far as we can, our sun, like our Father's, to shine on the 'undeserving,' the 'worthless' poor, as well as on the others, and our rain to descend on the bad, and idle, and rebellious, and thankless, as well as on the good and thankful and Christian. Why? Because it is not those that are well, but those who are sick, that need the physician. Because, if we can only make them see that we care, and that Christ cares, about their poor, broken lives and bodies, and wretched homes and darkened future, some, at least, will wake up to care for themselves. Because Christ has redeemed them, body as well as soul, and, as in His own day on the earth, some will only be made free in body by being set free in soul, just so some will only be set free in soul by being set free in body.

"And when I see the poor shivering creatures gathered in the warmth and comfort of our Shelters, and the famished ones in the Food Depôt, and the lost and lonely in the bright hopefulness of the Rescue Homes, and the prisoners—those Ishmaelites of our modern life—set in happy families in our harbours of refuge, my heart sings for joy, and I say, 'Is not this Christ come again? If He came now to London and Paris and New York and Melbourne, as He came to Jerusalem and Cæsarea, would He not want to do exactly *this*? I believe He would.'"

A few statistics of some of the industries may here be given. For the homeless and workless now in England, the following trades are carried on and taught:—

1. Carpentry and Joinery.
2. Firewood.
3. Cabinet-making.
4. Sack-making.
5. Upholstery.
6. French polishing.
7. Tambourine-making.
8. Blacksmith.
9. Mattress-making.
10. Painting.
11. Engineering.
12. Wheelwrighting.
13. Saw-mills.
14. Tin-working.
15. Paper-sorting.
16. Rag-sorting.
17. Match & Matchbox-making
18. Advertising and Circular addressing.
19. Bakery.
20. Coach-painting.
21. Conveyance.
22. Gas-fitting.
23. Labour Exchange.

Four hundred of the men employed in London collected in one year 5,250 tons of paper and rags, and sorted them into sixty classes. Three thousand tons were sold to English, and 2,000 tons to Continental paper manufacturers. About 120,000 cubic feet of timber were used in one year in the production of

2,000,000 bundles of firewood, 1,500 frames, 200 doors, 5,500 feet of seating, &c. The Match Factory produced and distributed in one year 6,000,000 boxes of "Darkest England" non-poisonous matches. The mechanical workers used 10,000 sheets of tin. The Farm Colony had under cultivation 1,280 acres of farm land; 63 acres under fruit; 139 acres of market gardening; and 63 acres devoted to industrial undertakings. The colonists are employed in one or other of the following departments: Farm, dairy, poultry and bees, market garden, nursery, brick-making, smiths and farriers, carters, bakery.

The sales of the Farm and Dairy sections amounted to £4,598; of the Market Garden and Nursery, £3,490; Poultry and Bees, £712; Bricks, £4,717; the gross turnover of the Farm Colony for the year being about £25,000. The City Bakery made and delivered 4,000,000 lbs. of bread. The other feeding departments prepared and supplied to the workers 224,000 lbs. of meat, 500,000 lbs. of cooked potatoes, 250,000 gallons of soup, 112,000 lbs. of jam, 15,600 lbs. of tea, besides other food.

CHAPTER XXX

IN RESCUE HOMES, SLUMS, AND SHELTERS. HOW FARTHING BREAKFASTS ARE GIVEN TO THE POOR

THE work of the Social Service in the Rescue Homes under the jurisdiction of Mrs. Bramwell Booth is a gigantic undertaking.

Everything is made easy and bright for the inmates. The force of Mrs. Bramwell Booth's personality is like a beacon star of hope to the hundreds of hopeless wanderers who have been caught out of the mire of degradation, and been brought to a pure and useful career.

I was speaking to one of the bright girls who sell the *War Cry* in my district. She said, "I am now going round the public-houses. I like the work. It is different to the past life; all that has faded away."

"Do you keep a record of all your work, and how the cases turn out?"

"Oh yes. Every girl who goes into a Rescue Home has to give a full life-story of herself. This record is kept, and then on another side of the paper there is written her career after leaving the Home. You see that is one of our greatest features in the Army that we must keep a clean sheet—and we do."

"This is the secret of our success, for all the girls strive to outvie each other when they leave the Homes. It is Salvation only, and all that happens when we go from these saving Shelters is chronicled in the books, dated when events have happened, and all the Army has done and is doing for us is also set down."

Lieut.-Colonel Elizabeth Lambert, who has worked so energetically in the Women's Social Training Institute at Clapton, and has been a splendid aide-de-camp to Mrs. Bramwell Booth for nearly twenty years, says :—

"It is light in the darkness. People do not understand that these girls are so different from others; they wonder, for instance, that they should require to come to the penitent form more than once. They do come there with a sincere desire to be good, but are so ignorant that they have often no idea of coming into contact with God. It becomes your supreme business to show them that there is a Power, superior to their own, to deliver and to keep them, and you must never rest satisfied until you have brought them into vital connection with it.

"You must view each case as a progressing miracle of Divine love and power. Once lose sight of this great fact, and you might as well spend your time in keeping a penitentiary, for all the results you will see. Nothing short of the girl's salvation will really suffice. You must get at her soul—or fail.

"Just to show you that we do thus reach them, I mention Amy X——. That girl never spoke without an oath, or some bad or unclean word. When she first began to realise the nature of sin, I used to see her suddenly clap her hand over her mouth to stifle

the wrong word. She would come out to the penitent form in some Home meeting after that, and when I bent over her to ask what was the trouble, she would say, 'I didn't really say it, but the thought of a bad word came into my mind.' That girl thus began to see the real evil of sin and sought absolute deliverance. And she got it.

"Then there was Molly V——. She was sent to us by a well-known philanthropist, who described her as 'The worst of twelve hundred girls with whom I have had to deal.' So really bad was she that I dare not, at first, trust her with the rest of the girls anywhere. I asked an officer to make the sacrifice of sleeping in the same room with her, in order both to protect the others and to help her. One day I was leading a meeting, and she passed to me a little paper: 'I am too ashamed to speak to you,' it ran, 'too ashamed to come to the penitent form; but I want to do something to show that I am in earnest, so am writing this. If you speak to me it must be just now, or I shall never have the courage to tell you what I ought to.' I went round to her, and after a little heart-searching talk she rose and walked out to the penitent form. I shall never forget her cry of agony as she knelt there—agony to be delivered from sin. I knew we had, by the power of the truth, got at her soul when I heard that. After she claimed Christ as her Saviour, she would sometimes go out quietly and kneel at the form.

"'What is it, Molly?' I would say.

"'Oh, I'm ashamed,' she would reply. 'I haven't given way to wrong, but I've had the thought.'

"I do not think you have ever heard of our poor little Peggy. She was the child of Irish Catholics, and

lived quite in the slums. Her father forsook her; her mother died; a woman in a neighbouring court gave her shelter and an orange-box. That, on the floor, formed the only bed she ever knew. 'I'm tired of keeping you,' said the woman one day; 'get out.' So Peggy 'got out' on the streets, the only place available to her. There she lived like a stray dog, picking up any scrap of food she could, raw or cooked. One day she wandered into the outskirts of Broad Street Station, sat down, but was so faint she could not get up again. A lady passing wondered what a bundle was doing on the ground, stirred it, found it was a living girl, put it into a cab, and drove it to our Headquarters in Queen Victoria Street, and left it there. A Rescue officer was sent for, who took Peggy to one of our Hackney Homes.

"First of all came the task of getting inside 'that bundle.' Peggy was tied up in the kilt of an old skirt, knotted here and twisted there, until it seemed as though the original human being would never be disclosed. After this was accomplished, and her hair cut off, she was thoroughly bathed in hot water and put to bed. This, of all other things, Peggy resented most. She had never occupied a bed in her life, and she seemed to think it an evidence of strange cruelty on our part to ask her to retire! To her great distress, when morning came the kilt was missing, and in its place a set of girl's clothes. Five minutes alone with these produced the funniest result. What should have been inside was outside, and Peggy was discovered adding, as a crowning ornament, a pair of corsets, which she tried to fasten on upside down as a kind of Swiss belt!

"We had to teach that girl everything—physically, mentally, spiritually; but patience and painstaking triumphed; Peggy learned her lessons, grew acquainted with God, loved Him, finally gave all her life to His service, and is now helping to teach other ignorant ones the way of health, and holiness, and happiness.

"Could you have stood by the side of the Warden of our Bristol Home a short time ago, as she conducted the funeral service of a village girl, you would have had a glimpse into a cheering side of a Provincial Rescue Officer's life. The girl was a rough, wilful, wild hoyden when first she came into the Warden's hands, the terror of the hamlet where she lived, and a grief to her father, whom at times she did not scruple to fight. In the Home she was brought under the transforming grace of God, was followed by help and counsel when she went out into service; and when, later on, she was taken seriously ill and had to go home, she made a deep impression upon all who had known her as a naughty, unmanageable girl. The change in her was a marvel; so much so that to her simple funeral flocked a crowd of villagers, who listened reverently to an appeal made to them because they recognised to the full that so great a transformation could only be due to the power of God.

"There is ample scope for all your energy, talent, and courage in the life of a Rescue Officer."

Slumdom abounds in every quarter of this vast London. In the purlieus of palatial squares in the West End, in the fashionable and select Kensington, in the parks, everywhere. In stately Florence, and immortalised Rome, by the very gates of the rich, and

parallel with the richest and most gorgeous Piazzas lie the so-called homes of the depraved and the fallen. In London to-day General Booth's brave emissaries, his faithful followers, work in a house-to-house visitation. These slum soldiers, both men and women, prosecute their cause in open-air meetings every evening at the different parts of slumdom. They inspire their erstwhile sluggish listeners with a crude curiosity in the first place, thus making a headway for a desire for more light. The bands, the singing, the brave non-flinching words of appeal: all make their way unto the hitherto callous hearts, and presently, the "call" is accomplished, and thus by a self-sacrifice unmatchable, converts come in, and come to stay.

This ordinary programme goes on daily and nightly. In Holborn, Blackfriars, Whitechapel, Hackney—in short, in every locality round the Metropolis, and in every other city. There is the "Starvation Fiend" to deal with also. "Many a poor and honest soul," says one woman worker in this department of the Salvation Army, "would rather starve in the open or in a miserable garret, than be removed to the infirmary or the workhouse. These poor people seem to have a rooted conviction that they will never come out again, and the most wretched cling to life. Two facts will suffice as to our dealing with emergency cases. It was at the Holborn Slum Post in the winter of 1903. Ensign Lizzie Marsh, who is one of the Slum Officers, states:—

"One cold day, in the course of our visiting, we were asked to go and see a poor sick woman. She was lying in a kind of small back kitchen, under some stairs, on a heap of reeking straw, with nothing on but

a filthy old nightdress, and a piece of sacking for her only bedclothing. Absolutely the only other article in the room was a saucepan without a handle; and this, turned upside down, formed a seat for a child of about three years, whose condition of dirt, hunger, and misery you may imagine, if you can. A twelve-months'-old baby lay moaning fretfully beside the poor woman, whose illness was due to starvation. Her husband was dead, and she had gradually sold all their bits of furniture, gone without food till she could no longer get about, and finally lain down with the babe to die of hunger. We went home, and got her some food and a few clean underclothes of our own, and, after heating water, washing her carefully and feeding her, we had her removed to the infirmary, while the children were taken to the workhouse. This poor creature was ready to agree to anything the Army proposed for her, and, of course, she found herself very comfortable and happy in the infirmary.

"Another afternoon last winter a man came to my quarters with a very dreadful story. He was out of work, and had been tramping about all day, at his wits' end what to do till somebody told him our address. A new baby had arrived early that morning, and not a drop of tea or a mite of food had passed his sick wife's lips all day. When we reached her bedside we found her covered only with part of a sheet and an old counterpane, and the new-born baby wrapped in remnants of an old cotton nightdress! She had provided for the little one, but, her husband losing work, and the three children crying for bread, she had parted with one thing after another, until the baby's outfit also, in one pitiful little bundle, had gone to the

pawnshop. That bundle was one of the first things we got back for her, together with blankets and another sheet. The man gladly procured coal, and made a fire when we provided the money, and we were able to get a few things and a little help to tide them over the worst time till he got work again. When she was up and about again that dear woman came to our meetings, I expect, just to please us and show her gratitude; but God had a higher purpose for her than that, and she soon came to feel her need of salvation, and sought it earnestly, with tears. She got really saved, and is still standing true."

Free breakfasts were started nearly five years ago at the Blackfriars Shelter for men. How many hungry wayfarers, footsore and ragged, have sought that kindly haven! This is only one of the many shelters the Salvation Army now provides all through the bitter winter months for the destitute and homeless. I write principally of the Blackfriars Depôt, that being one of the poorest and best known in the Metropolis. Those who live in the "Home," so well called, can for a few pence have their bed and be awakened at whatever hour they choose, partake of a free breakfast, and go forth to their daily work comforted.

A very excellent idea of the working of this imporant part of sheltering the destitute in Slumdom is given by Mr. R. W. Bell, Adjutant, who was in charge of the above important men's Shelter. The Adjutant writes:—

"Should a lodger have to go to his work as early as 3 a.m., he will be awakened free of charge, and served with a hot breakfast as soon as he gets up. Here he can mend his boots, and wash and dry his clothes.

Here he can have a hot bath free of charge, and an officer of the Army is ready to advise and help him to the best of his ability on all subjects which concern his welfare, whether of health, substance, or of soul. The room he sleeps in is well ventilated, and is comfortably heated in winter by means of steam-pipes. The floor he walks on is scrubbed every day but Sunday; the form he sits on is also scrubbed every morning; and the 'bedding' on which he sleeps is daily treated with disinfectant. Altogether, a Salvation Army Shelter is a good place for the homeless man to live in.

"It is, moreover, a good place to die in! London is a big city, yet the poor often find it as difficult to get room to die as to live. I can think of at least a dozen homeless men who have come into this Shelter for the express purpose of dying here. One man, in particular, dragged himself in here one wintry afternoon, lay down in peace, and within a few minutes had passed away."

The dying man, as well as the homeless one, knows that he will be treated with kindness in an Army Shelter. If a lodger is too ill to go to the doctor, a doctor is brought to him; and if a man is too weak to be moved to the hospital, he is ministered to, to the end. Many such men have seemed to cast themselves on the mercy of God, and have professed salvation when literally at death's door. No destitute man is ever turned away from the Salvation Army door if there is room for him in the Shelter. It must be stated, however, that such assistance is not given as often in the winter as it should be, for the Shelters are soon full. In November the Shelters are full by

7.30 p.m., and hundreds of men who are ready to pay for admission have to be turned away. Many of these poor fellows would gladly sleep on the concrete in the passage rather than walk the streets, but the accommodation of the existing institutions is fixed by the County Council, and the Army has not the money to build more Shelters. The public would do well to see that the Army gets the money it requires. How well for the good of all the General spends the money supplied no longer needs to be argued about.

One of the events of the week at Blackfriars Shelter is the Sunday morning Free Breakfast. It is now two and a half years since this meeting was started on behalf of the homeless. The average attendance is between four and five hundred, and about a fourth of these poor fellows are those who spent the previous night on the streets, not having the necessary coppers for a bed. These bedless men are got hold of by a little band of officers who go into the streets about one o'clock on Sunday mornings, and give tickets of invitation to every destitute and bedless man they meet.

In all, about 65,000 substantial meals have been given away at this Blackfriars Shelter, and at the meetings which follow over 2,500 men have given some evidence of intention to live better lives. The men who have been thus induced to abandon their evil habits, and begin to lead sober and industrious lives, have represented all classes of the community, from ministers to burglars, and from solicitors' clerks to sandwich-men.

The principal Women's Shelter and Metropole is situated in Hanbury Street, in the East End of

London, and is chiefly to provide comfort and help to old women whom so few in the world deign or care to help. No one, however, of any class, is neglected. Brigadier Sister Emma Jane Bown gives a few illustrations of her work with women and girls, and the dealing of their cases before handing them over to the Mare Street Receiving House at Hackney, which is the chief office, under Mrs. Bramwell Booth, for this particular work.

Here is an instance of Rescue work : "A young girl came to us," one of the officers told me, "late one Saturday night, who would almost certainly have been ruined had she not met a friendly policeman who guided her here. She had come up from the country with a young man with whom she was keeping company, to spend a week in London. He had asked her, and she had agreed quite unsuspectingly, but at the London station he—perhaps repenting of his evil designs—gave her the slip, a scarcely less cruel thing to do. She wandered about, frightened and miserable, having only enough money to pay her journey home, which it was too late to make that night. Finally she asked a policeman what she had better do, telling him her position, and he directed her to the Salvation Army Shelter. We welcomed her in, cared for and dealt with her, and took her to an Army meeting on Sunday morning, where she sought salvation. She went home to her parents on Sunday afternoon, leaving us with tearful eyes and every expression of deep gratitude. The sight of the women at the Shelter had made her realise what she might have drifted to."

"It is not the easiest matter to get an old woman

saved, but this wonder does take place in many cases. Sometimes, when it seems that all our efforts are proving fruitless, we are gladdened at the last. One old woman, who had walked about when too ill to be out of bed, at last dropped in the street, and was taken to the infirmary. She was put on the 'dangerous list,' and on being asked if she had any friends, replied, 'Yes; the Salvation Sisters at the Hanbury Street Shelter.' So we were sent for, and as she caught sight of an officer in uniform approaching the dying woman exclaimed, with such a bright face, 'Oh, Sister, I just wanted to let you know that while I've been lying here everything I've heard in the meetings has come up before me, and I've given myself to my God. I wanted to tell you I'm saved!' I am sometimes asked how I can love such dirty people as our lodgers are. To this I reply, firstly, that nobody can help these people who does not love them; and, secondly, that we aim at making them clean, and certainly succeed in doing something towards this end. All who have ever been clean are glad to become so again, even though through poverty, sickness, and despair they have sunk to the dirtiest depths."

One day a young foreigner, studying medicine in England, passed a woman sitting on a doorstep, clothed with rags and covered with vermin. Full of pity, he pondered as to what he could do to help her, and, inquiring for the nearest Salvation Army place, was directed here. He asked us to send and fetch her, explaining where she was, and said he would call again and meet all expenses. She was sent for, and fed, and then an officer, who had never done quite so difficult a job before, volunteered to clean her. The

odour was past describing, and the task of clipping off her terrible clothes, and instantly burning the whole, and then getting her into a hot, soapy bath, was really worthy of the poor creature's grateful ejaculations. "Oh, but, my dear, you're an angel. God Almighty bless you, my dear! But to think of you being willing to do this for me! Yes, you are surely an angel!"

Now for another original and exemplary feature in this remarkable movement—the farthing breakfasts for the needy. We hear of the Children's Homes, Homes for Waifs, Homes for Foundlings. All these are, however, embodied in the Army's scheme of reformation. One of the most praiseworthy objects for the winter are the "farthing breakfasts" to adults and little children. All through the weary months of cold such breakfasts are supplied. The meal consists of warm cocoa, tea, and slices of bread and butter, and it is a boon to hundreds of starving and miserable creatures who otherwise would have to face a bitter day helpless and hungry.

CHAPTER XXXI

WOMEN'S WORK IN THE BOER WAR—THE FRIENDS OF THE SOLDIERS

ON November 15, 1899, the great social movement took its first baptism of fire in connection with its prototype, the British fighting army. A little contingent of twelve workers, under the guidance of Miss Mary Murray, who was the Staff-Captain of the campaign, and who is the daughter of General Sir John Murray, K.C.B., landed from the *Carisbrooke Castle* at Cape Town Harbour to prosecute their work of humanity right at the front in the late Boer War.

"Cast thy bread upon the waters and thou shalt find it after many days," was a veritable prophecy realised in her case. The sending out of this heroic little band by General Booth, and the distinct lines upon which they worked, was a further proof of the General's policy of "thorough" in all he does. General Booth's idea was a practical one, and it succeeded. The expedition was sent forth with these queries to be solved :—

1. What could be done by the Salvation Army for the troops at the front ?

2. What part could women play in such a work ?

3. How to conduct the work in an efficient and economical manner ?

It was a difficult work certainly, especially as Miss Murray was of a delicate constitution, and, moreover, was desirous of branching away from the general idea of women who went to the Cape with the desire of nursing. She set forward with her small band two days after the arrival at Cape Town, on the 17th of November, and the members were dispersed to various destinations right to the front. Miss Murray says, in an interesting booklet in which she describes the campaign :—

"I firmly vowed I would not increase the number of amateur nurses, as, being delicate myself, I have a horror of anything of the kind. Why should soldiers be subjected to the mercies of imperfectly-trained women ? Instead, therefore, of my party being attached to the stretcher-bearers, or nurses, the following plan was adopted : Two of our officers were to at once join the Highland Brigade at Modder River, and to follow the fortunes of the Brigade through the war. The officers selected were Major Henry Swain and Ensign Walter Scott. Two others, Captain John Anderson and Lieutenant William Warwicker, were to join General Gatacre's forces at Sterkstroom. Another Salvation Army officer, Captain William Hooper, in charge of a tent, was to proceed to Colesberg with General French's column."

All these officers held official passes, which enabled them to draw rations and move with the troops. They were to assist the sick and wounded wherever possible, and to do their utmost for the spiritual welfare of the

men. They each received from "the war funds" of the Salvation Army the magnificent sum of four shillings per week allowance; and considering they were in fairly good official positions in the Army, and had the honour of being picked out for this courageous effort, their self-denial from the usual £1 or £2 per week was highly praiseworthy.

So the work began. The party scattered to the different battlefields, and the little military portion of the Salvation Army Naval and Military League began their brave work of ministration. Durban was reached midst excitement, for the Boer forces were rapidly advancing. The work of Staff-Captain Mary Murray during many days here was confined to poor sufferers from fever and rheumatism and dysentery, to which there is no halo of glory.

Letter-writing for the sick was one of the most notable acts of this band of helpers. Miss Murray tells of one little chap (for he was but a boy) who, lying ill, was asked by Captain Ashman, who accompanied this heroic woman in the effort, "Can I do anything for you?" "No," came the somewhat surly reply. Then, as she was turning away, the boy said, "Yes, I—I should like you to write to the old people at home. They have heard nothing of me at all since I ran away years ago; and now, here I am, shot through the leg."

The Captain wrote, a reply came from the homeland, and later the lad returned to England after his leg had been amputated, and was received most thankfully by his parents.

Assistance in this way was a large part of the hospital visitation work. Miss Murray's opinion on the

treatment of visitors and others after her ten months' work visiting the field stationary and base hospitals in Natal is interesting. She says: "I feel compelled to say that I personally came across no cases of cruelty to patients, nor did I or my fellow-workers receive anything but the greatest courtesy and kindness." It was from a Netley nursing Sister that this lady received a few interesting lines. "Thank you so much for the shirts. I always tell the men when I give them out, 'This shirt is from the Salvation Army.'"

At the close of November the little contingent were on their way to Estcourt, where much courtesy was shown them by the officers of the British Army and by the Colonists. "The real Colonial is charming," says Miss Murray; "he is every inch a man. . . . His open-hearted hospitality and universal courtesy are intensely refreshing. In England, to be shouted after in such terms as 'Mrs. Salvation Army,' 'Hallelujah Jane,' &c., &c., &c., is of not infrequent occurrence. In Africa such conduct would be considered excessively rude."

The first pass, which privileged this little contingent through the Boer War, read thus:—

"Pass No. 2854. Renewed permanently 27/2/1900.

The Bearer of this Pass

Name.	*Address.*	*Occupation.*
Miss M. Murray.	Waterworks, Estcourt.	Salvation Army.

has permission to proceed to and from Estcourt, from and to P'm'burg until further orders, and to visit intermediate places.—(*Signed*) J. WOLFE MURRAY."

Miss Murray had rented a little place which she formed into a Soldiers' Home, which seems to have been greatly needed, and she made this a prominent success. Pietermaritzburg for that time became their headquarters, and Miss Murray and Ensign Hurley took up their arduous work there while Long Tom was shelling Ladysmith, and the boom of cannon day after day was the constant break upon the scene of their labour. Their Mission, as told by Staff-Captain Mary Murray, was that of communicating for the soldiers to their kin at home—a happy but a sad task. She says, in describing the daily routine at this perilous time: "Our daily work was much as follows: Mornings were chiefly devoted to letter-writing—this increased weekly, as, apart from writing to men all over South Africa, and writing for the men, I had a daily-growing number of letters to answer, received from people in every quarter of the globe regarding their sons or husbands. The bulk of the letters were in reference to missing relatives. Their substance was much as follows: "My boy is in the ——. I have not heard from him for a long time. He is all I have. Could you see him, and tell me how he is? I am a complete stranger to you, but I know you will forgive me."

Another one that will serve as a sample was from a young wife imploring news of her husband, and begging the Sister "to break the news" of their little boy's death to him. Then the camps and hospitals were visited daily, and one may be sure the work of writing letters here again was by no means a sinecure. The little band always took with them necessary equipments for literature, and were *pro tem* veritable

"walking shops," having paper, literature, pencils, stamps, matches, &c., &c.

Again there was the question of food for the weary soldiers and pickets. The rain and dew on the veldt at this season was appalling, but a tent was provided for these excellent workers.

One little incident will suffice to show the conditions in which these ladies worked. "It was raining in torrents and pitch dark," Miss Murray says. "The steady downpour settled the doubt in our minds as to whether we should take some hot cocoa to the pickets or not. Preparing it in a monster jug and lighting our lantern, Ensign Alice Hurley and I sallied forth for our walk across country. We had splashed over the veldt, and were on the banks of a horrid swollen stream, when, with a sickly flutter, our light went out!

"A picket somewhere in the dark before us with loaded rifle, a swollen stream at our feet, and a huge jug of cocoa to guard! Forgetting all martial law I shouted, 'Picket! Picket!'

"'Of course he won't reply,' shouted my practical companion through the storm, and, seizing the cocoa, she forced me, through sheer shame, to follow her noble example in crossing the stream. On the other side I nearly lost my footing, when there came a shout from the darkness—

"'Halt! Who goes there?'

"'It's all right,' said Ensign Hurley. 'Hot cocoa!'

"In a few minutes we were filling their canteens as quickly as we could, an officer assisting and subsequently insisting on seeing us home. Such trivial acts were remembered so gratefully by the men, and opened wonderfully our way to their hearts."

A second pass was given the expedition which gave—

"Permission to Miss Murray to establish a Salvation Army tent at Colenso, or any station on the lines of communication south of that point. By order of Staff-Captain H. SHORNCLIFFE, for A. K. G."

A tent "soldiers' home" was fixed at this point in which the soldier could go in quietly to sleep under shelter, and without the cramped confines of the bell tent in which for weeks, at this terrible season, sixteen men were apportioned to take what rest they could.

This "Salvation Soldiers' Home," was a remarkable boon, for there were cheerful meetings, confidences exchanged, helpful little acts of kindness done, music, singing, and food to be obtained, besides the luxury of literature, such as papers and magazines. This tent proved a great comfort to the soldiers. One extract from the letter of a Gordon Highlander will suffice to show this. It ran :—

"DEAR MISS MURRAY,—The men are all saying they wish you would bring the tent here ; it would keep the defaulters' list down. We have nowhere to go to and nothing to do—you may have thought us a hard lot ; but there was a lot of good done by the tent ; it reminded us of home."

Women who follow the troops are not to be envied. They see the bitter portion of the suffering, and have many special worries and anxieties. These two women who hazarded all this in the time of need evidently had the spirit of a righteous zeal for God and their work for Him in every vein of their hearts. This was their list of clothing and general equipment for the whole of the ten months' exploit :—

Three khaki dresses, each.

One warm coat, each.

One hat—soft felt, each.

Washing blouses, aprons and mackintosh.

A small box, and a bag to contain these, each.

The equipment they carried for their work was as follows :—

One bell tent.

Two stretchers.

One folding table.

Two folding chairs.

One basin and folding stand.

One enamel jug, canvas water-bottle and enamel bucket.

Two strips of matting.

One canvas belt to strap round the tent pole to hang dresses on.

One egg basket for kitchen and table ware.

Four enamel mugs.

One saucepan, one frying-pan.

Six enamel plates, two enamel cups and saucers, knives and forks and spoons.

Two lanterns, one kettle, spirit-stove, teapot, blankets and pillows.

Nothing else. No sheets, no tablecloths, a good rough life, and the absence of all the comforts of home in a strange land. All through the battle of Colenso these devotees of the Salvation Army worked their allotted task out, helping the wounded to hospital, sustaining those who were suffering from wounds, from shame and rage and bitter humiliation. Captain Mary Murray's diary entry regarding that evil day reads :—

"*December 15th.*—We were startled at daybreak by

the sound of heavy, incessant firing, the roar and rumble of heavy cannon interspersed with the short, snappy sounds of the pom-pom. From the nearness of the sound we knew General Buller was fighting for the key to Ladysmith—the passage across the Tugela. How the morning dragged! 11 a.m., still no news, and the firing still as incessant and as heavy.

"To lessen, if possible, the sickening anxiety, we visited the remaining men, and attempted to do a little work. It was hopeless: others besides ourselves were listening—listening. At two o'clock we made our way again to the village; and now our worst fears were confirmed, as hospital trains followed each other in quick succession, filled with the wounded. Barring the serious cases, the bulk of the men were wounded in the left arm and right leg. Each brought a confused and incredible account of defeat and disaster. What a pitiful sight it was, that stream of wounded! Some were carried, while those who were able to walk made their way, with a stoicism wonderful to see, to the hospitals. The physical suffering was painful beyond words to witness; but infinitely greater was the shame, rage, and grief of the men—grief at the sacrifice of life, shame and rage at having received the order to retire.

"The first man I helped to the hospital was shot through the arm and shoulder. He presented a truly pitiful appearance, struggling against a sharp hailstorm, stained with blood, carrying his water-bottle, haversack, and coat. Of these I relieved him (Ensign Hurley doing the same for another man), and helped him as best I could to the hospital.

"'It isn't these scratches I mind,' he gasped, as we

stopped to take breath after having been blown round a corner, 'but that my mates have been shot down like dogs. Eight hours we have lain to be shot at!'

"Strong man though he was, his lips quivered as he told the tale. He was only one of many. The evening was closing in, but still that stream of wounded poured in, and now another rumour gained ground that we had lost eleven guns. 'Impossible, impossible!' was the impatient answer.

"'It's true,' repeated a man, as he limped along. 'I believe,' he added bitterly, 'the Generals have made up their minds to exterminate us.'

"We saw the last train in, and then with aching hearts made our way back to the Waterworks. On our approach the picket gathered round us with the oft-repeated question, 'Is it true, Sister, that we have really lost?' One man standing aside muttered, with a break in his voice, 'What will the old mother at home say when she hears I am the only one left now! They told me my brother was one of the first to fall.'

"Supper that night was a hopeless endeavour. How could we either eat or talk with that procession of wounded mentally filing before us, and the dread in our hearts of what the next day would bring? Just as we had agreed to go to bed, in the hope of better news in the morning, and also because it was 11 p.m., the door opened, and Captain Ashman entered.

"A week without washing, covered with blood-stains, straight from being under fire all day, truly he looked a pitiful sight; and yet so selfish does disaster make us that, oblivious of his weariness, we assailed him at once with the question, 'Is it true we have lost eleven guns, and that whole batteries are destroyed?'

What a tale it was that followed, as we sat far into the night listening to his story!

"The fighting had lasted continuously all day. Hour after hour in the burning sun he had helped the ever-increasing stream of wounded to the rear. Two shells burst right over his head, but, fortunately, did no damage. The bottom of one of these shells he handed to me as a letter-weight. The Dublin Fusiliers had suffered the most, yet when ordered to retire they cried from sheer shame and rage. No event of that fatal day could surpass the horror of seeing our guns taken. A battery galloping into action, met by a shell accurately aimed; then a confused mass of dying men and horses. The roar and rattle of artillery, dust, smoke, scorching sun, a curse, some one crying for water, and here and there a wounded man returning to the rear singing or smoking.

"A sergeant, while talking to Captain Ashman, was struck in the chest."

The diary continues: "What pen could describe the horror of such a scene, or the infinite sorrow of our hearts? To-morrow, we told each other, England would know, and hundreds of homes be utterly desolate.

"O God, how long shall these things be—how long?

"Early next day Captain Ashman returned to Chieveley, and spent the Sunday helping the remainder of the wounded into the trains, and giving them fruit and biscuits, and speaking when he could of the Great Physician. He sent me that night a long list of names of their relatives to whom various men wished me to write. Altogether that mail I wrote to over eighty families, and had the pleasure of sending Lady Roberts

a piece of a small shrub off her son's grave. Ah me! the pity of it all!"

A soldier, writing from Chieveley Camp, tells graphically the whole account, too long to recount in this chapter, but it has touching remarks of the Homeland, and much reference to General Buller, such as: "He is a brave soldier; I can trust him as a General. He was with us in the very thickest of the fight."

A little later on the Salvation Army representatives went to Ladysmith, a four hours' journey only, but full of pathetic incidents. There was the new graveyard at Frere, which a while ago was an empty void and open veldt—where now rested the sleeping heroes of England in their freshly dug graves. The relief of Ladysmith gave the Salvation Army band a chance of lessening a large portion of the sickness and suffering so rife in those last months of the year. A good deal of help was afforded here by the distribution of paper, envelopes, &c., for writing home and contributing gifts of food to the men. Here a good many of the Salvation Army Leaguers were met, and there was much interchange of thoughts. A copy of the declaration of a Salvation Army naval and military Leaguer is interesting. It ran:—

Front Side.

SALVATION ARMY.
Naval and Military League.
Love Shall Conquer.
MEMBER'S PASS.

Name.
Regt. or Ship.
This Pass will expire on

Reverse Side.

LEAGUER'S DECLARATION.

Having the assurance that God for Christ's sake has pardoned all my sins, I am determined to love Him with all my heart, to love my neighbour as myself, and to serve God as a true Soldier in the ranks of the Salvation Army.

By the grace of God, I promise—

1. Total abstinence. 2. Purity. 3. To discourage gambling. 4. To read daily from God's Word. 5. To do my level best to bring my comrades to Christ.

(*Signed*) ———

So they worked on from place to place upon the lines in hospital and camp, and slowly and surely the Salvation Army gained firm ground at each standing-place. Major Swain, who undertook his share from Modder River to Bloemfontein, conducted meetings with the Yorkshire and Highland Light Infantry regiments. Their work was sad, but they brightened it by their cheeriness, their enthusiasm, their singing. But causes of sadness were never expected such as when the Argyle and Sutherland Highlanders went from camp. Well and healthy in the morning, and the following night brought seventy-five of the same men back wounded.

The appalling disaster of Magersfontein followed; and Major Swain records here the death of Salvationists, one poor fellow dying from two terrific head wounds. When offered a drink of water he refused; "Give it to some other lad," he said, "I have the Water of Life"; and thus he passed away. He gave his drink of water away to another who was not

of their creed. He was shot through both temples, but died singing, "God bless the League."

In February of the following year, 1900, the Salvation contingent went on to Paardeberg, where they assisted in the hospital and in the field in different parts. Major Swain, of the Salvation Army, opened at Bloemfontein a Soldiers' Home, which apparently was a great success.

Those drafted on to General Gatacre's column had good experience. Some interesting statistics of the work sent on by Lieutenant Warwicker state that the men, hearing that the Salvation Army was represented there, flocked to the meetings. They were able in a month to visit 487 sick and wounded. An incident is related by the Lieutenant which made an impression on the Derby Regiment. He writes: "At the storming of the trenches I got detached from Captain Anderson and went down the firing line. It got dark, and the order to retire was given. The stretchers were going home. I suggested that perhaps there were some wounded near the trenches, and hearing a shout of 'Stretcher!' we went and found a poor fellow saturated with blood. I helped bind him with my handkerchief, and gave him a drink of water. He fainted in my arms, and I rubbed his temples and covered him with my overcoat. We had about three miles to walk home across a moonlit battlefield; and this weird procession I shall never forget."

The two brave women after the foregoing experience proceeded to Newcastle by way of Dundee; the journey was wearisome, almost foodless, and with many dangers encountered through the night and day. Sleep was impossible, and the stations were filled with tired,

sleepy troops. The ladies had been recommended to a lonely farmhouse beyond Glencoe Junction. At this place a vision of home was for the first time their reward, for they were welcomed royally with the best the house afforded, and after resting some hours proceeded on their way to Dundee.

What a pitiable sight met them here! Open devastated homesteads, crushed shops, nothing but desert emptiness, a whistling wind of disconsolation; empty houses, ruins of peaceful homes, smashed lintels and windows and desolation.

Newcastle proved a more home-like position for the workers, and there a little comfort was obtainable, but the booming of the heavy firing could be heard over the border, for General Buller and his troops were near and the stationary hospitals were already receiving the wounded. Much sympathy was given the Salvation Army contingent at Newcastle, however, and gifts of coal, wood, milk, and vegetables were gratefully accepted.

Captain Ashman, writing to Miss Murray at this time, gives a moment's glimpse of the life at the front. He wrote:—

"JOUBERT'S FARM, TRANSVAAL.

"DEAR STAFF CAPTAIN,—'It never rains but it pours,' is, I have proved, alas! only too true. After leaving Newcastle I looked in vain for the pony I had left at Ingogo, but it had disappeared! When I reached Charlestown I found the regiment just moving out. Whitton, my orderly, was out looking for the black pony, and, as I had to see about some things, I went about half a mile ahead, and then, taking it for granted Whitton was following, went on with the wagons. On joining the regiment at 12.30 p.m., found to my dismay he had not turned up, so the following day I returned to Charlestown, only to find he had left at 8 a.m. Finding Whitton had left, I at once

rejoined the Surreys, fourteen miles away. It was pouring with rain, so, naturally, I was drenched, reaching camp in the early hours of the morning, having marched thirty miles for the day. I have nothing but what I stand up in, so am fervently praying for Whitton's return. A rather amusing incident occurred the other day. I went out with one of the officers foraging for bread and eggs. On returning to the mess, the officer mentioned that he had been taken for General Buller. 'Oh,' came the laughing retort, 'you ought to have been taken for General Booth, considering who your A.D.C. was!'

"New duties and new experiences fell to my lot every day. After the battle of Almond's Nek, when General Buller finally cleared the Dutch from Natal, we returned to camp about 8.30 p.m., tired and weary with the hard day's fighting and marching. Just as I was settling down I received the following message from the commanding officer: 'There are two men lying out on the veldt about four miles back; I want you to go and bury them.'

"Summoning a burial party, we started off to find the bodies—no easy task on a dark night in this rugged, hilly country. We passed the time, as we trudged onwards, fighting over again the day's battle, while I prayed that the little service at the rough graveside might be used of God. When we reached the spot, what a contrast it presented to that afternoon! Then all was uproar, life, and movement. Now the only sound which broke the stillness was that of the pick as the men dug the grave.

"A strange, weird sight it was. The barren, wind-swept hills, taking fantastic shapes as the blazing grass-fires, lighted by the Boers to cover their retreat, crept across them; the group of khaki-clad soldiers; the monotonous ring of the pick, as it cut the hard ground; the two awful, still, stiff forms lying close by. The grave ready, we laid our comrades gently in it, covering their white faces reverently with a handkerchief. It was all we could do for them. A short lesson, an exhortation, a prayer, and the grave was filled in. We marched silently back, reaching camp about 1.30 a.m., thankful to have been able to perform these last sad rites for the poor fellows. Before going to rest I prayed earnestly for the poor mother who had lost her only support, and the widow and four children left fatherless.

"God help them! God help them all!"

Miss Murray remained until Lord Roberts' proclamation of the Transvaal annexation was published; shortly afterwards she returned home. The problems set her she had solved as follows:—

1. The best way of working among the troops in time of war is by having, if possible, a man-worker with every division; they are to move with the troops and be with them under fire. These men should be well equipped and supplied with transport. The base for these workers should be a Soldiers' Tent Home, to be kept and worked with, or near, the largest mass of troops. Provisions should be supplied to the troops, when at all possible, at the most reasonable rates.

2. A certain amount of money towards the cost of this work can, and should, be raised by the refreshment bars (everything to the sick and men on deferred pay, of course, being supplied free). Our tent brought in an average income of £48 per week, the highest being £61. This, of course, would not cover general cost of work, such as equipment, maintenance, &c., but covers food outlay and workers' keep, allowing a balance in hand. The charge to the soldiers for food varied from 1d. to 6d.

3. Women can and ought to play a part in this work, superintending the tents, corresponding, visiting the sick, and doing the spiritual work. Needless for me to add, work involving so much moral influence should never be undertaken but by those who are consecrated to the service of God, and, to the best of their knowledge and abilities, serving Him.

General Booth was much gratified with the good work which Miss Murray and her colleagues had accomplished. This greatly assisted the Salvation

Army to develop its Naval and Military League. The League has representatives on a hundred warships and in many more than a hundred regiments. These men carry on their mission work among their comrades.

CHAPTER XXXII

SALVATION ARMY COLONIES—THE PLAN OF THE BRITISH GOVERNMENT'S SPECIAL COMMISSIONER

THE national character of the work accomplished by General Booth was given an official stamp when, in January of this year, Mr. Alfred Lyttelton, the Secretary of State for the Colonies, nominated Mr. H. Rider Haggard to be a Commissioner to proceed to the United States, and to inspect and report to him upon the conditions and character of the agricultural and industrial settlements established there by the Salvation Army, with a view to the transmigration of suitable persons from the great cities of the United States to the land and the formation of agricultural communities. It appeared to Mr. Lyttelton that if these experiments were found to be successful, some analogous system might with great advantage be applied in transferring the urban populations of the United Kingdom to different parts of the British Empire. Mr. Rider Haggard was directed to pay special attention to the class of persons taken by the Salvation Army, their training and success as agricultural settlers, and the general effect upon character and social happiness. The financial aspect of the experiment was also to be considered. After inspect-

ing the several settlements Mr. Rider Haggard was requested to proceed to Ottawa to discuss the subject with Lord Grey, as well as with such local authorities as the Governor-General deemed likely to aid him with advice and assistance as to the application of the system in a British Colony. Such was the mission accepted by Mr. Rider Haggard, who, with his daughter, Miss Angela Rider Haggard, as secretary, left his home in Norfolk in the following month and sailed for America on the *Teutonic*.

Mr. Rider Haggard's investigation was of the most thorough character. Its results were embodied in a report which was presented to Parliament in June last. The importance of it was at once recognised, and the sequel is a matter for the future. The questions of National Land Settlement thus raised afford one of the most remarkable social reform schemes ever brought before the Legislature and the people of this country, and their character will be gathered from the words of Mr. Rider Haggard. Upon the scheme I do not presume to pass a judgment. I can only express my earnest hope that it may be found possible to carry it out.

In the United States Mr. Rider Haggard visited the Salvation Army Land Colonies, situated respectively at Fort Romie, California, Fort Amity, Colorado, and Fort Herrick, Ohio. He had interviews with President Roosevelt, and with Mr. Wilson, Secretary of Agriculture. In Canada he met not only Earl Grey, the Governor-General; but Sir Wilfrid Laurier, the Prime Minister of the Canadian Government; the Honourable Clifford Sifton, till recently Minister of the Interior, a statesman of great experience; Mr. R. L. Borden, the

Leader of the Opposition; the Honourable W. S. Fielding, Minister of Finance; Mr. W. D. Scott, Superintendent of Immigration; Dr. Bryce, Medical Officer of Immigration; Professor Robertson, the well-known education authority; Mr. White, of the Canadian Pacific Railway; and others. As the result of his inquiries and observations he outlined a plan which he had evolved for putting into practice upon a large scale the principles that underlie the Land Settlements of the Salvation Army in the United States.

Mr. Rider Haggard came to the conclusion that from the Fort Amity and Fort Romie examples might be extracted lessons that are easy of application upon any scale which is desired. His report on this stated :—

"The first of these lessons is to avoid the mistakes of the past, especially by refusing to attempt any further settlement unless sufficient capital is available to inaugurate and to carry it on upon proved and business-like principles. The second is that the land should be cheap as well as suitable. The third, that the colonists should be very carefully selected, all the circumstances and conditions of the individual families being considered. The fourth, that they should pay a fair price for their land, spread, however, over a considerable number of years; and the fifth, perhaps the most important of them all, that they should remain during that period under skilled, but sympathetic management. Markets also, with the accessibility and convenience of location, should be borne in mind, while the principle of settlement in communities ought, in my judgment, to receive strict adherence, as it has many social and other advantages. I may add that possibly it might be found wise to form the individual communities of persons collected from the same town or district.

"Given these requisites, it will, I consider, be strange if success is not attained even in the case of poor persons taken from the cities, provided that they are steady in character, the victims of misfortune and circumstances rather than of vice; having had some acquaintance or connection with the land in their past lives,

and having also an earnest desire to raise themselves and their children in the world.

"Any scheme, therefore, that is to succeed should, in my judgment, provide for the fulfilment of these essentials, at any rate to a large extent.

"I will now outline the plan which I have evolved, although first I wish to make it clear that if it is held to be inadequate or faulty no one is responsible for it except myself, its author. On the other hand, I may mention that various very able and experienced gentlemen to whom I sketched my suggestions, such as President Roosevelt, Mr. Wilson, Sir Wilfrid Laurier, and Mr. Sifton, appear to have thought them workable and sound.

"These suggestions are as follows:—

"That a sufficient loan whereof the exact amount may be decided hereafter, or rather the interest on such loan, shall be guaranteed by His Majesty's Government, or, in cases where the Governments of individual Colonies are willing to co-operate, by His Majesty's Government and such Colonies jointly; it being agreed that each Colony shall share in the benefits of the Land Settlements to be made under the loan in proportion to the amount of its guarantee plus the value of its land grants.

"The absolute necessity of such a loan by whomsoever guaranteed is obvious, but if further arguments in its favour are needed they will be found in the histories of Fort Romie and Fort Amity, which the Salvation Army have acquired and developed on credit, by means of money borrowed at 5 per cent, and 6 per cent, thereby incurring the greater part of their loss. If land settlement is to be successful it must be conducted upon the strictest business lines, such as would be adopted if the building of a railway or any other industrial enterprise were concerned, and these, of course, include the provision of sufficient capital at a reasonable rate of interest.

"If such capital is not forthcoming it would be better to leave the scheme untouched, since to undertake it relying upon what I may call a Trust-in-Providence system of finance will be to court disaster, and possibly to throw the movement back for many years. Nor can the gifts and contributions of the rich, or any other form of charity, which is often fickle in its preferences and uncertain in its action, be depended on in such a case. To relieve our congested cities, and place those that are suitable

among their people upon the empty or depopulated lands of the British Empire is a work which the Empire should undertake for its own general good. Nor, in my opinion, need it fear that it will lose by this venture, even in money, for which the land settled and the improvements thereon would be the security, while its gain in other directions must be very great.

"When this question of a guarantee comes up for discussion, however, it will be well worthy of consideration as to whether the large Municipalities of the United Kingdom should not be asked in what shape they would be prepared to assist the movement so far as the law allows, or by emendation can be made to allow. Probably they could best do this by promising a fixed sum towards the expenses of any indigent but deserving and suitable family who might be taken off their rates. The same suggestion applies to the Poor Law Unions throughout the land. Of course all such contributions would be purely voluntary, but that difficulty might to some extent be met by giving preference in the matter of the emigration of families to those towns and Unions which elect to pay such contributions.

"The capital being provided, I suggest that a permanent Imperial officer should be appointed, to be known as the Superintendent of Land Settlements, or by some similar title. In him these capital sums should be vested as a Corporation Sole, as a trustee for the Government. Or, if it were thought more secure and desirable, the money might stand to the credit of a Board whereof this Superintendent of Land Settlements was a member, which Board might possibly be formed of himself, the Agents-General of the Colonies, and representatives from the Colonial Office and the Treasury.

"The actual administration of the funds, however, should, in my opinion, and subject to proper audit, be left to the judgment of the Superintendent of Land Settlements, upon whose ability, knowledge, and method of conducting his business much will depend, especially during the first years of the working of the enterprise.

"Here I may say that one of the duties of this official ought to be, in person or by deputy, occasionally to visit and to report upon all Colonies that may be established. The expenses of his salary and office should be a charge upon the Land Settlements loan, to the satisfactory and economical administration of which it would be his duty to devote himself.

"A further and very important part of that duty also would be to stand between the Government and the Charitable Bodies whose part in the business I will explain presently; to receive from them and to check their returns; to investigate any complaints which might be made against them, and, if found correct, to remedy the same; to watch that they put no undue religious or sectarian pressure upon the Colonists in the various settlements, let us say in such a matter as the forcing of them to educate the children in a fashion of which their parents did not approve; to be careful that such Charitable Bodies selected the settlers fairly and judiciously from among British subjects only, and so forth.

"The capital being found, and its safe-guarding and wise management provided for, it will next be convenient to consider the exact objects upon which it should be expended, and how these objects can best be attained.

"First, what are those objects? To relieve, at any rate to some extent, the congestion of our cities which results in so much degradation, misery, and expense to the public, by exporting from them those who are physically, mentally, and in other ways suitable, and who are found to have fallen into, or to be threatened with, poverty, or who, being weary of towns, desire to attempt the adventure of a different life in new homes upon the land.

"To advantage the Empire by the introduction on to its unoccupied spaces of large numbers of persons whose existence otherwise would have been wasted or worse. Who also, whatever the troubles into which circumstances may have brought them, are of British blood, and the parents of children that will hand down to the future the traditions, characteristics, and virtues of our race, which children in new countries will find many opportunities of rising to positions different indeed from their parents' humble state.

"An obvious criticism of these axioms will be that such persons taken from cities, however willing they may prove to go when in extremity, are not suitable for the purposes of land settlement at home or abroad. Also that, even if they were, it would be difficult, if not impossible, to select them properly, and quite impossible when selected to manage them through that period of years during which they must be nursed into success.

"The answer is that even in a single great city such as London, where, I believe, last Christmas over 127,000 persons were in receipt of Poor Law Relief, if only hands can be laid upon them, there are numbers of indigent people who are in every way fitted to such purposes. For instance, here may be found many men and women, brought up upon the land, who have drifted to the town, perhaps recently, and failed there, and now in middle life, with a family of young children, would accept with the utmost gratitude the chance of returning to conditions such as formed the company and surroundings of their youth, and of rectifying their own mistake, by placing their children's feet upon the paths of prosperity and peace. The same remark applies with even greater force to provincial towns which are in closer touch with the rural districts.

"'Land,' said Commander Booth Tucker, in the interview which I held with him and others on the 5th April at Fort Amity, 'is abundant throughout the world. The people of the cities are hungering for the opportunity of getting at it. They only want leadership and business management. The only requisite that I see that is absolutely not to be gotten over is a supply of the necessary capital. Our experience goes to show that the man without money makes a better average colonist and a better average settler than the man with money, and it seems to me a radical mistake that this and other countries should confine their settlements to the man with money, and ignore the man whose capital consists of brain and muscle, but who can be turned into a prosperous "home-owner."'

"With these remarks of Commander Booth Tucker I entirely agree.

"It may be admitted, however, that the finding of these city folk, the selection from among them, and the watching of those selected for a while before final choice of them is made, are difficult tasks. Indeed, if all this had to be done through officials of any sort, it would, in my opinion, and, I may add, in that of President Roosevelt, be an impossible task, or at the least so costly as to be out of the question. As it happens, however, a body exists to which this matter is easy, that, moreover, is willing to undertake it for nothing, merely as part of what it considers to be the duty which it has towards suffering and bewildered humanity.

"I allude to the Salvation Army, a charitable and philanthropic

Institution, which I have found even better known and more respected in the United States and in the Dominion of Canada than it is in the British Isles. This vast organisation is, I am authorised to say upon its behalf, able and willing to make the selection of suitable settlers to any extent from among the poor of the cities of Great Britain, conducting their operations under the authority and direction of an Imperial Officer, appointed, as I have suggested, to control them.

"Further, if only the necessary capital be found, it is prepared to move these selected persons to settlements to be established at places chosen anywhere within the borders of the British Empire. There it will provide them with skilled instruction in the local agriculture, and with the counsel and assistance needful to beginners in every path of enterprise, which will be furnished to them by means of trained officers stationed in each Colony, and receiving only the small remuneration that the Salvation Army pays to its active members for their support.

"To sum up this branch of the matter, I believe that persons with families suitable for settlement (for to such I suggest preference should be given) can be found in the cities of the United Kingdom in even greater numbers than could be dealt with under a really extensive scheme.

"Thus the capital would be provided, its supervision would be arranged for, and the Salvation Army, or any other approved and responsible religious, charitable, or social organisation, would undertake the selection of the colonists; their transportation to their future homes; the building of their houses and barns; the advance of cash to them for the purchase of stock, seed, agricultural implements, and other necessaries; their instruction by trained persons in the arts of husbandry; the collection from them of the amounts due annually to satisfy the sums advanced and interest thereon; and their permanent care until everything was paid off and they could be left masters of their business to pursue their own destinies free of debt.

"In the case of Canada the land also is now provided, and this without any cost; an example that other British Colonies may be willing to follow in varying degrees.

"There remain for consideration, however, the matter of safeguarding the repayment of the capital advanced; also that of the cost of starting such Land Settlements. The former of these points will, I consider, prove the crux of this proposed national

experiment, since, unless it can be shown that it is possible to carry this out without loss to the guaranteeing Government or Governments, it must break down. Whereas if this can be shown, there is absolutely no limit to the possibilities of the scheme.

"Land settlement cannot be permanently conducted upon the system of a hospital. Its objects should be to teach people to support themselves, and to become useful and productive citizens; not to live upon charity. Moreover, unless it is demonstrated that it can be made to pay its way upon a business basis, no Government or other authority would continue to guarantee the interest of loans, whereas, if this is demonstrated, after the first step is taken, money will be forthcoming to any extent. Why not? Of capital there is plenty awaiting safe investment at a fair interest, of possible settlers there are plenty, and of land there is plenty also within the broad boundaries of the British Empire, in places where suitable population is often the greatest need.

"Now, as regards the first of these points, namely, the repayment of the capital, the only actual precedents with which I am acquainted (for I do not propose to deduce arguments from the figures that I append to this report) are to be found in the remarkable New Zealand experiment, which, however, is not the same as that I am advocating, and in the examples of Fort Romie and Fort Amity. Although, as I have shown, small losses were incurred on these Colonies, owing to undercharges as against the settlers, high interest and other mistakes, those examples, I submit, give every ground for hoping that under the conditions which I have set out, the venture of land settlement can be carried through on a sound commercial basis.

"Still, it should be remembered that each country in which settlements are made will present its own difficulties, that must be overcome by skill, patience, and experience. For all these difficulties in various lands it is impossible to make provision in a preliminary report, since every case must be treated separately, and each danger guarded against by whatever means seem wisest when it arises.

"Roughly, however, I would propose to follow the example set by that brilliantly successful measure, the New Zealand Advances to Settlers Act. Under this Act I may state that up to March 31, 1904, the advances made since about 1895, when it began to operate, amounted to £4,009,520. The securities for the net authorised advances, *per contra*, were valued at £8,704,640, while

the 1 per cent. sinking fund in the hands of a public trustee totalled £158,520. Further, so far as I have been able to discover from the reading of the various documents, no loss whatever was incurred. On the contrary, a considerable profit has been realised."

Mr. Haggard sums up his suggestions thus :—

"(1) That the interest of a loan, or loans, of an amount to be fixed hereafter, should be guaranteed by the Imperial Government, or by the Imperial and certain Colonial Governments jointly, if that is thought desirable and can be arranged.

"(2) That the Poor Law Authorities in the large cities of Great Britain should be approached in order to ascertain whether they would be prepared to make a *per capita* contribution for every selected family of which the burden was taken off the local rates.

"(3) That a permanent officer should be appointed by the Imperial Government, to be known as the Superintendent of Land Settlements.

"(4) That the Salvation Army, or any other well-established and approved social, charitable, or religious organisation, should be deputed to carry out the work of selecting, distributing, and organising the settlers on Land Colonies anywhere within the boundaries of the British Empire, who should remain in charge of such organisation until all liabilities were paid.

"(5) That no title to land should be given to any colonist until he had discharged these liabilities, on which he should pay 5 per cent. interest and 1 per cent. sinking fund, recoverable in an agreed period of years.

"(6) That the possibility of establishing similar colonies in the United Kingdom should be carefully considered.

"(7) That, if these suggestions are approved, a Bill, to be designated the "National Land Settlements Act," embodying and giving life to them, should be laid before Parliament.

"If, in the face of the facts which I have adduced, my opinions are still thought visionary or optimistic, I can only point out that, speaking broadly, I am delighted to find them shared by such

men as Mr. Roosevelt, the enlightened and far-seeing President of the United States, whom, if I may venture to say so, I thought one of the clearest-visioned and most able statesmen that ever I had the honour of meeting; by the Honourable Mr. Wilson, who was born a Scotchman, but is the Secretary for Agriculture in the same country, a man of vast experience; by Earl Grey, the Governor-General of Canada, who knows so much of colonisation and its possibilities, and with whom I had many conferences upon this subject; by General Booth, of the Salvation Army, whom I saw before leaving England, who, perhaps, is better acquainted with the actual conditions of our poor than any other living man, who, moreover, is the author of practical experiments in land settlement in many climes, and by others of equal ability and weight. If my views are visionary, then all of us suffer from similar delusions.

"I venture to submit, however, for your consideration and that of His Majesty's Government that they are sound. I will go further even, and state my profound conviction that the future welfare of this country, and, indeed, of others which might be named, among them the United States, depends upon whether or no it is possible to retain or to settle upon the soil a fair proportion of its, or their, inhabitants."

Obviously if this scheme be carried out it would be necessary to have training-grounds for the managers of settlements or of industries, and, after inspecting thoroughly the Hadleigh Colony of the Salvation Army in Essex, Mr. Rider Haggard considered that would be a useful place for such training. It is particularly interesting to note that Mr. Frederick St. G. Booth-Tucker wrote to Mr. Rider Haggard to assure him how cordially the Army would be prepared to work with a Superintendent of Land Settlements, or other similar officer the Government might appoint. "We shall," he said, "be perfectly prepared to work with and under his supervision, submitting all accounts to his inspection, and inviting in all branches

of the undertaking his counsel, scrutiny, and co-operation.

"Furthermore, the Salvation Army is prepared to undertake the work of land settlement anywhere within the boundaries of the British Empire for the sake of charity for the general good alone, charging against the colonisation funds only the actual salaries and out-of-pocket expenses paid to or by the managers of the colonies, their directors, and subordinates, together with the cost of the dwellings occupied by the said managers and their assistants.

"The Salvation Army would expect no other pecuniary return or remuneration of any sort for its labour in this cause."

Earl Grey expressed to Mr. Rider Haggard the hope that his report would weave Canada closer than ever into one piece with England, and be the means of providing happy homes for thousands of the "worthy disinherited" who, without hope, throng the city life of Great Britain.

CHAPTER XXXIII

THE GREAT WORK AT HADLEIGH: DESCRIPTION AND APPRECIATION. BY MR. H. RIDER HAGGARD.

WHETHER the British Government—the present Government which sent Mr. Rider Haggard to America—or the one which will succeed it, will give effect to the report of its Commissioner the future will show. The importance of the work at Hadleigh Colony in Essex, in connection with that question of the future, is obvious. There is ample reason, therefore, for giving an account of what is done there. Many descriptions of it have been supplied, but what is the most useful and informative is the report which Mr. H. Rider Haggard embodied in his recent report to the Government, and I therefore quote fully from that official and therefore reliable appreciation. Mr. Rider Haggard states :—

"In the month of February, 1905, I thoroughly inspected the Hadleigh Colony of the Salvation Army, which is situated on the banks of the Thames in Essex, four miles from Southend and 39 miles by road from London. The colony has an area of about 3,000 acres, whereof some 300 or 400 acres are at present let off to a farmer. The land for the

most part is a stiff clay, overlying beds of the London Clay. It is poor and cold in character. In fact, its nature can be very well observed in the course of a railway journey from London to Leigh Station. On either side of the line are thousands of acres of a similar quality, which doubtless once bore good crops of corn. Now, however, the most of it has gone down to wretched pasture of an utterly innutritious nature, much of which the owners or tenants do not even take the trouble to keep clear of brambles and other noxious growths. Of such land as this has been formed the Hadleigh Colony with its 100 acres of fruit-trees, its upland and marsh pastures, its brickworks and chicken farms, and its market garden, from which Colony the total receipts for 1904 amounted, I am informed, to over £33,000.

"When the Salvation Army purchased the place in the year 1890 at an average cost of about £20 the acre, it consisted of three unoccupied farms, almost devoid of population. Now the population upon the same land, including the Salvation Army officials and their families and certain employés indirectly associated with the undertaking, numbers over 500 souls, and, including the cost of food and management expenses, about £180 per week is spent on labour. At the time of my visit also there were employed upon the Colony a further 200 persons, who had been sent thither by the Mansion House Relief Fund Committee.

"As a result of the establishment of this Salvation Army Settlement also, a village has sprung up at Hadleigh, numbering at least 1,300 souls. Thus the populating of empty land has in its turn created a village population.

"The poor persons received upon the Hadleigh Colony are of three classes :—

(1) Those who are introduced through the agency of the Salvation Army Social Operations in various parts of England.

(2) Those who are sent there by various Poor Law Authorities, with which Authorities agreements have been made for the payment of varying sums on their account for fixed periods, such sums running from five shillings to ten shillings and sixpence per week for periods of from three to twelve months.

(3) Special cases introduced either by philanthropic Societies or by relatives or friends of persons desiring to receive the benefits of the Colony.

"The first of these classes (Social Operations of the Salvation Army) are generally selected men who have expressed some desire to be trained in pursuits connected with the land. Usually these are persons who though suffering from misfortune and untoward circumstances, are really anxious to work and recover their positions. In nearly all cases they have expressed a desire to go abroad if found suitable for emigration.

"Class two, though sent by the Poor Law Authorities, are for the most part selected by officers of the Salvation Army Colony from among able-bodied paupers nominated by the Guardians. They are generally from 25 to 40 years of age, and drawn from various classes, amongst them being labourers, artisans, and, occasionally, professional men. These persons, although paupers, are for the most part respectable,

anxious to improve their positions, and able to work. The third class, namely, those sent by philanthropic societies and by relatives and friends, are generally weak and very unsatisfactory specimens of humanity, who, as a last resource, have sought the shelter of the Salvation Army.

"The result of the employment of this class of labour is to make the working of the Colony very expensive, owing to the necessity there is of maintaining a number of persons who are practically 'wastrels,' and by no means pay for their keep. Hadleigh Colony, therefore, cannot be considered from the point of view of an ordinary commercial undertaking, as it partakes largely of the nature of a charity. I understand, however, that the annual deficit, which in 1892 amounted to between £4,000 and £5,000, is now very small, and when the brickworks, &c., are fully developed there seems to be a probability that it will be wiped out altogether.

"I have not gone into the finance of the place very thoroughly, or obtained any independent valuations, as I had no object in so doing, but I am informed that the total capital invested in the Colony is about £130,000. Of this amount about £70,000 is represented by the lands and buildings; £30,000 by the brickworks and other industries, and another £30,000 by stock and implements.

"As in the case of those in the United States, this Colony was started without sufficient capital, with the result that it is mortgaged, or otherwise forms the security for about £100,000, borrowed at 4 per cent. per annum to pay for it and to start the various industries, &c. Still, the financial position seems to

be quite sound, as I am told and can well believe that at the present day it, and the industries connected with it, must be valued at well over £200,000. The result of its establishment upon land values in the immediate neighbourhood is certainly remarkable. Thus an adjoining property is, I was assured, being offered at £60 the acre, which in 1890 would have fetched much nearer £10 the acre.

"From the ruins of Hadleigh Castle, where Anne Boleyn was imprisoned, I obtained a good view of the Hadleigh Colony. Beneath lay some 600 acres of marshes, part of the Salvation Army estate. These are used as grazing grounds to fatten stock in summer; also shire horses are bred here. The marshes are bordered by an estuary of the Thames, known as 'Hadleigh Ray,' which belongs to the Army. Here is a wharf for loading and unloading barges, which is fitted with steam plant, but as yet no direct connection has been made between it and the London and Tilbury Railway.

"Also there are six and a quarter miles of sea wall, which has an average height of 16 feet, and is built of clay and protected in places by stone facing and wooden piles. This wall has been heightened by the Army, and its upkeep is very expensive. Normally this costs about £200 a year, but in 1905, owing to the high tide of December 30, 1904, it will cost £500. This tide also damaged 200 acres of marsh land by submerging it in salt water.

"Hence also can be seen the short railway built by the Army, which terminates at the wharf on the Ray, where all bricks produced upon the Colony are laden, and materials used, such as coals, manure, &c., are

unloaded. Most of the manure, however, is brought from Southend at a cost of from 3s. 6d. to 5s. per load. London manure delivered at the wharf only costs about 3s. per load. Still it comes more expensive than that which is purchased at Southend, as the haulage to the upland part of the Colony amounts to another 3s. per load.

"Still looking from the Castle, I saw to the west No. 1 brickfield, that in February was not working. When in operation it has a possible output of six million bricks per annum and an actual output of about four millions. To the east of this brickfield is a reservoir with a capacity of one and a quarter million gallons, which was in course of construction by the labour of men from various London Poor Law Unions. These men receive from 6d. to 2s. 6d. per week and their food from the Salvation Army, which pays them in accordance with the value of their work.

"Subsequently I visited both this brickfield and the reservoir, whereof the watershed is formed by the slopes of the hills that rise on either side of a little valley which runs down to the Ray. At the foot of this valley is a deep ditch that carries much water in the winter and at any time of rain. This ditch was in course of being tapped about 150 yards above the reservoir, which it will feed by means of cemented pipes. Two men were digging the pipe trench, a groom from Ireland and an engineer from London, who had lost their employment. They were doing their work very well. The dam, or reservoir, had been thirteen weeks in course of construction, and up to that time had cost about £150. It is a large triangular

excavation, dug in firm clay, which will need no concrete or puddling at the bottom, although a little cementing may be necessary on the sides. The water stored here will be of benefit to the neighbouring brickworks.

"One of the troubles with which the Salvation Army has to deal at Hadleigh is a lack of water. Many thousands of pounds have been spent on two artesian wells, the cheaper of which cost £4,000, and is yielding 20,000 gallons a day, which is as much as the present plant can lift. Even now there is not sufficient water, but the new reservoir will help matters in this respect.

"On my way to the temporary dining hall I saw the causeway, or raised road, which was made last year by the help of unemployed labour from London. It is 250 yards long, and cost about £450, but the London Unemployed Committee made a grant of £150 towards the work.

"In the dining hall I found about 160 men at their midday meal. First we visited the kitchen, which is fitted with a steam cooking apparatus. The food is distributed by cooks, who serve out a liberal portion on a plate, to which are added parsnips, boiled potatoes, and bread. Tea is also given in large mugs, and the meat is followed by tart or pudding. Three meals are furnished a day; the average cost per head of feeding these men being about 1s. 2d. per day, which suffices to provide them with an ample supply of good and wholesome food. Some of the men are fed rather more plentifully and better than others, the supply being proportioned in accordance with their personal and physical character and that of the labour which they do.

"I tasted some of the food and found it excellent. The dinner I have already described. For breakfast the fare consists of a good-sized plate of oatmeal porridge, bread, butter, and tea, with corned beef or German sausage; and for tea, bread, butter, some fresh or preserved meat, and tea.

"I spoke to several of the men and lads here and elsewhere. In substance, all their stories were very similar. Either they had fallen out of work and were starving, or they were wandering about the streets, or they had 'gone to the bad.' In every case the Salvation Army had picked them up, and they assured me that they were happy and contented. As a specimen I will quote an interview with one of the cooks :—

"'*Q.* What were you before you came to the Colony?
A. Brushmaker in London, sir.
Q. Did you fall out of work?
A. Yes.
Q. Got in a bad way?
A. I did, in London and around the country.
Q. The Salvation Army picked you up?
A. They did.
Q. And you are now a cook here? What do you look forward to doing ultimately? Going out to be a cook?
A. I want to go to Canada in the spring.'

"The men at work in this kitchen were a most respectable-looking set, but I was told that they all came to the Colony in a ragged and destitute condition. In this building I saw also a number of Poor Law cases, that is, men sent to Hadleigh by Boards of Guardians. The overseers informed me that many of them were respectable hard-working men, and that, although London bred, in most cases they were working well. Afterwards I visited the lowest grade

dormitory, where men are put when first they come to the Colony. The bedding here is not so good as that in the higher class, but it consists of a seaweed mattress, covered in American cloth, with eight military blankets and a pillow to each bed. There are 20 beds in a division, and by each of them stands a box provided for the storage of the belongings of its occupant. Also there are admirable regulations to ensure cleanliness and comfort, and at the end of the building is the cubicle in which an orderly sleeps. Smoking is prohibited in the bedchambers, and theft, I was assured, is exceedingly rare.

"In the higher grade dormitory, which I saw also, the bedding is superior, and the sleeping-places are divided into ten bed compartments. A man is raised in his grade if he works well and satisfactorily, and his general character and conduct are proved to be good. If he is raised to this higher class dormitory he is also raised to a higher class dietary, and receives food of rather better quality and more ample in quantity.

"Here I may state that the men are, as far as possible, paid by piece-work, and there have been some in the Colony who have taken as much as fifteen shillings per week, in addition to their board and lodging. At the time of my visit one man was receiving nine shillings a week for clay-digging, and another, working on the market garden, seven shillings and threepence per week, in either case plus their board and lodging. Both of these men came from a London Poor Law Union. The average man, however, is paid about three shillings per week, of course in addition to board and lodging.

"Next I visited the laundry, where all the washing is

done by men. The colonists parcel up their clothes and place them on their beds in bundles. These are collected, washed by the laundrymen, who are also colonists, and returned to the bed free of charge on the Saturday morning. Those men are employed in washing who prove not strong enough to work outside in all weathers. Attached to this building are four bathrooms, which upon four nights a week any man can use. I give specimen conversations with a man named Dorey and a lad named Barnes, whom I saw here.

Dorey—

"'*Q.* How long have you been here?

A. Four and a half years, sir.

Q. What were you before you came?

A. Sanitary engineer.

Q. Went astray, I suppose?

A. Yes.

Q. Not astray now? Doing all right?

A. Yes.

Q. You are superintendent of the laundry?

A. Yes.

Barnes—

Q. Where do you come from?

A. London, sir.

Q. What were you doing there?

A. Only walking about the streets.

Q. Why were you walking about the streets? Have you a mother?

A. Yes.

Q. Could not your mother support you?

A. No.

Q. You were getting a living the best way you could, and then the Salvation Army found you and you were sent to this Colony by a lady?

A. Yes.

Q. How long have you been here now?

A. Four months, sir.'

"I then went on to the hospital, but there was no one in it except the orderly. It seemed a very suitable building, which is attended by a medical practitioner from Leigh every day, who is paid a fixed salary. Beyond it was a dormitory of forty beds occupied by some of the London unemployed.

"I also saw the brickyards, which do not need especial description. They are very fine places of the sort, and turn out enormous quantities of bricks. One of them has a chimney stack 150 feet high, built of the Colony bricks, and for the most part by Colony labour. This yard is actuated by a steam engine of 350 brake horsepower, which cost £800. When the new machine, which was being put in, is completed, it will turn out 6,000 bricks a day, and if it proves successful others will be added.

"There are several of these brickworks, and in one of them we saw hand-moulded bricks being made which fetch as much as eighty shillings per 1,000. The office clerk of this yard, I was informed, once was a major in the British Army, and all the men employed there had been redeemed upon the Colony.

"Further, I inspected the Colony agriculture. The poultry farm, where prize birds are bred, was very interesting, although, owing to the character of the seasons, it has not paid during the last two years. The great difficulty with which the manager of this poultry farm has to contend is the damp clay soil, that in spite of every care and protection kills a number of chickens in very cold weather, especially those of what are called the "lighter" varieties. Indeed, for this reason Brahmas, Dorkings, Minorcas, and some other fowls which love a light gravel soil, will not do here.

White Wyandottes, Partridge Wyandottes, Orpingtons, white and barred Rocks, and many others flourish, however, and some pens of five birds have been sold recently at as high as £7 per pen.

"In all 2,500 head of stock birds are kept, which are looked after by an expert superintendent, who has been in charge for ten years, and one underman, the remaining labour being done by the colonists. Hearson's 100-egg incubators are used, but the foster mothers are made by the colonists themselves.

"There is also a splendid herd of pedigree middle-white sows. At the time of my visit there were 250 pigs upon the colony, but in summer the number sometimes rises to 500. They are kept in an excellent range of styes, which are well ventilated, with proper sloping floors and outside yards. Close to the styes is a field of good land measuring about 15 acres, which last season yielded a record crop of potatoes; while from the next field, in the same year, came swedes that took the third prize at the Dairy Show at the Agricultural Hall in London. Near by stands a line of ten cottages, good substantial buildings in red brick, with gable windows. These cottages cost a total of £2,000, and are let at a rental of six shillings per week, inclusive of water-rate, to gangers and others employed by the Salvation Army.

Adjoining the cottages is a range of glass houses run by the market garden department. The first of these was full of mint, almost ready to cut for the London market. Next came one with garden stuff, such as chrysanthemum and geranium cuttings and some foliage plants; then another of mint, a paying winter crop, which was shortly to be supplanted by

tomatoes, that stood ready in pots in another house. Beneath the stages of these houses rhubarb is forced. At the time of my visit it was being pulled and done up in bundles to be marketed at Southend, where it fetches one shilling and threepence per dozen bundles. Also there were cold frames planted with lettuce, and behind them a rose bed.

"Further, I visited the dairy, where the milk of 19 cows is dealt with, also I saw the cows themselves and the bull, a very fine red Lincoln. This dairy is well fitted with milk-coolers, and Alfa Lavel separator, churns, and steam cleansing plant. Near by are the excellent stabling for 12 horses and a number of boxes for cows and fatting beasts. Opposite these buildings lie the Colony allotments, which can be taken by the colonists free of charge, all the produce being their own property. Each plot measures about six rods.

"Further, I inspected the Salvation Army school, where I found about 100 boys and girls singing a hymn, some 60 per cent. of these children coming from Hadleigh village. The Salvationist schoolmaster, Mr. Collins, is a properly qualified man, and the school receives a county grant. Mr. Collins put various questions to the scholars upon religious, mathematical, and general knowledge subjects, all of which they answered intelligently in my presence.

"Near to the school is the citadel, or gathering hall, a large corrugated iron building with seats for about 400 persons. Here religious services are held, and every Saturday night a popular concert. At these gatherings every colonist is expected to attend, the object of them being to provide entertainment which will induce men to keep away from the public-house.

"I may mention here that I was informed that the relationship existing between the Army officials and other religious bodies in the neighbourhood is good. It is said that no pressure is brought to bear upon any man to force him to conform to the religious principles of the Army. In proof of this it was reported to me that on the Sunday previous to my visit the manager, Mr. Iliffe, had attended the Parish Church, accompanied by about a hundred of the colonists.

"Lastly, I was shown the Inebriates' Home, an old mansion with a large garden, which has been adapted to this purpose, and is licensed for twenty male inebriates. One of the rooms was filled with wood carvings that had been executed by the patients and were for sale. Inebriates are taken in here at a charge of from 25s. to 30s. per week, and the Salvation Army authorities stated to me that from 60 to 70 per cent. of them are permanently reclaimed after an average period of eight months' treatment.

"I forgot to mention that near to the residence of the manager is a large store. Here vegetables, &c., are brought, sorted, loaded into vans, and sent to Southend, where the Colony has its own market, in which the produce is sold at wholesale rates to various dealers.

"To sum up, the Hadleigh Settlement is to my mind an instance of the extraordinary results which can be obtained by wretched men working on land that the ordinary agriculturist would also call wretched. Putting aside its most valuable charitable and social uses, it shows what could be done with much cold English soil if only sufficient capital and labour were applied to that soil.

"General Booth and other of the Army authorities, however, informed me that they had been much hampered in their efforts to house and provide work for yet larger numbers of destitute persons at Hadleigh by the action of the Rural District authorities, who insist upon the carrying out of regulations as to methods of building and the material used which the Salvation Army managers, as practical persons, consider to be absurd, vexatious, and needlessly expensive.

"It is a remarkable fact that there are no policemen on duty on the Hadleigh Colony, as, notwithstanding the rough nature of many of its inhabitants, they are not needed there. Indeed, three years have passed since a drunk and disorderly case against any colonist was brought before the magistrates. This immunity from crime doubtless arises from the kind, but strict, discipline practised in the Colony, the moral tone which has grown up there, and from the circumstance that temperance is enforced. If by chance a man is found to be drunk he is warned, and should he repeat his offence he is sent off the place. There is practically no need for any other form of punishment."

CHAPTER XXXIV

IN THE COLONIES—A COLOSSAL SCHEME—THE ARMY'S OFFICIAL STATEMENT ON RECENT EVENTS

DURING this year General Booth accomplished a world-wide journey which is, I believe, unparalleled in a man of his years. His great tour abroad, the manner of his reception in all countries, the respect towards him evidenced by the world's rulers in many places, are interesting facts. Not only at home, but in all quarters of the world it is recognised that General Booth has accomplished for the world's good a great and world-embracing work. The events referred to are too recent to justify detailed description here. Immediately following his return the General engaged in a motor mission tour throughout this country. Then public interest became fixed on a great colonisation scheme—a scheme of emigration on a colossal scale from this country to Australia. The General proposed to send five thousand English families there. For the present that scheme has been abandoned. I hope it is only "for the present," and that ultimately the way will be cleared for a realisation that is only postponed. General Booth has done and is doing magnificent colonisation work. May he live to see this greatest scheme in that direction carried out.

The following is the official account, as supplied to the Army's own official publication, of the reasons why General Booth's policy was changed :—

It will be remembered that, pressed by the representations of his officers concerning the possible distress of the coming winter, and influenced by the immense number of applicants on the books of our Emigration Department, the General determined to appeal to Australia to receive five thousand families during the present winter, Canada being practically closed, owing to its climate, for the season. The General accordingly cabled this proposal to the Hon. Alfred Deakin, Premier of the Commonwealth, who is well known to him, intimating at the same time that the emigrants would be mainly drawn from the agricultural classes and allied trades, and would be of good reputation.

The reply received to this request was so far gratifying. Mr. Deakin welcomed the proposal and communicated it to the State Governments. The substance of their answers to the proposal was to the effect that on the whole they viewed it with favour. The Press extensively discussed these proposals, and their criticisms were encouraging, although they pointed out that the difficulties in raising the necessary funds and satisfying the Australian States as to the financial status of the settlers would be very great.

The first difficulty that arose was in connection with the latter question. It was stated through the Press that several States in Australia viewed with a degree of alarm the prospect of a stream of emigrants not possessed of ample financial capital. A section of the Press, strangely enough, also raised the old cry of sending the "Submerged Tenth." No such idea

entered into our calculations. We had been led to expect that this fear was dying out, if it were not actually dead, and that with the proposal before the Federal Parliament to amend the Emigration Laws, emigration to Australia, conducted on a careful, systematic, and scientific plan, would be heartily welcomed. But apparently we were mistaken. It is evident, therefore, that the present moment is inopportune for carrying out an emigration scheme of the dimensions proposed.

This view was confirmed by conference with Australian Agents-General and other authorities on Australia resident in London.

There does not seem to the General to exist that disposition, on the part of Australia as a whole, to accord such a welcome to the people he wishes to send out as would justify him in going forward with the scheme. In fact, it is almost certain that the project would lead to considerable controversy and conflict; and although we are, as is well known, the last people in the world to abandon any effort merely on account of opposition, yet in a measure of this proportion and of this character it is absolutely essential to its success that it should be received with general unanimity.

It is probable that Mr. Deakin does not consider that these difficulties should deter the General from going forward, and no one has more loyally or consistently upheld the General's proposals than he. His speech from the front benches in the Federal Parliament reveals a statesman possessed of strong convictions as to the supreme need of the Commonwealth and confidence in the ability of the Salvation Army to meet that need, in a large measure, with a class of people

who would do credit to all concerned. His statement that the Federal Ministry would welcome the families we proposed sending, and possibly assist in providing passages out, is one of the most encouraging signs—and there have been not a few—produced by the General's plan.

But the direct responsibility for receiving, welcoming, and placing an emigrant would not rest with the Federal Ministry or Parliament. It would devolve upon the States, and for the reason given the condition does not yet prevail in the States to warrant us, without knowledge of the situation, going forward. Hence the present deadlock.

In some respects, however, Queensland and West Australia are exceptions. Through their Agents-General, Sir Horace Tozer and the Hon. Walter James, these States have stated that they are prepared to heartily welcome our emigrants, but they can only say this of small contingents. These will be assisted under existing regulations, but we have little doubt that they will presently afford other facilities. Even with regard to these States, we have been strongly advised to proceed with caution.

Taking everything into consideration, therefore, the General, after much thought, consultation with officers and friends of the Army belonging to Australia, and considering the interests of Australia as well as those of the families crying to us to help them, has reluctantly decided to abandon, for the present, his original plan of sending out five thousand families.

But the door is still open, and although we cannot proceed at present with the bigger plan, we shall send out small contingents, and hope that they will form an

object-lesson as to the class, character, and fitness of the people we had proposed for Australia. If the result should be to secure a heartier co-operation from our Colonial friends than at present seems possible, then abandonment of the original scheme will prove but temporary.

We do not wish to be understood as objecting to the attitude assumed by a large number of people in the Australian States. They possess the right to manage their own affairs, and while we deplore the difficulties they feel about welcoming new population, it is no use bewailing them. We must simply wait, and work toward the fulfilment of what we believe will ultimately conduce to the benefit of Australia as well as England by another, if slower, method.

Some people imagine that because the big stream of emigration which the General hoped to set in motion to Australia has not yet begun, the old stream, of which the Army has long been the source, has ceased flowing.

It is really curious how misunderstandings and misconceptions arise. There could not be a greater mistake. Emigration is one part, and one part only, of the measures we are applying every day for the betterment of our fellows. The work goes on. A party of emigrants went to Canada in October last. Another contingent will sail this month (November). Arrangements are also in hand for sending the first of our small contingents to Australia. Other countries will absorb more as time goes on. Mr. Preston, Canada's Commissioner for Emigration, stated recently that the Army was now carrying on the largest system of transportation in the world. Thus we steadily

pursue our gospel of work. While many are engaged writing to the Press, airing their pet theories, describing causes of unemployment, predicting further distress, and the failure of this plan or the success of the other, if it were only tried, the Salvation Army "sticks to its last"—to the benefit of the Old World and the New World, and especially of the families helped.

The General's appeal to Australia has resulted in some interesting and valuable developments. Among these we may mention the boom which Australia has received. The eyes of the British world have been specially turned toward it as a desirable field for emigration. *The Times* has contained a long article from its special correspondent in Australia praising the Commonwealth as a whole, and certain parts of it in particular—even portions of Northern Queensland —as fitted for British labour. The Labour Party, so long suspected as adverse to immigration, has completely wheeled round. If one may go by the published reports of the speeches of their leaders, they are now strong advocates of the scheme. The head of the Federal Parliament has declared that he is prepared to advocate an assisted ocean passage for emigrants, and he is not particular as to the amount of capital they possess on their arrival. The Premier of Victoria has suggested a conference with his brother premiers of other States with the object of making immigration to Australia more popular. And, to crown all, Mr. Deakin, addressing a meeting of the Immigration League of Australia, said :—

"The burning need of the hour was an increase in the population drawn from 'the country which sent our fathers here.' Character was the best capital for

emigrants, and health the next best factor. Australia possessed unlimited mineral resources, and contained huge areas of smiling land as yet unpeopled. She was capable of supporting a population ten times as large as her present population. They must build their hopes on their strength to maintain themselves, and in strengthening Australia they would strengthen the whole Empire." Mr. Watson, the late Premier and head of the Labour Party in Australia, also spoke in favour of the policy of encouraging immigration.

On the question of Home Colonisation, the General, in a recent interview, said :—

"It is a mistake to suppose that I am not in favour of Home Colonisation. I have consistently advocated it since the issue of my book, 'In Darkest England and the Way Out.' But it is a very expensive undertaking, and there are many difficulties in the way.

"It is, in certain respects, a great pity for people to have to go from our shores. No man, woman, boy, or girl should have to leave their Fatherland if there is a possibility of their earning a livelihood in it. But you must face the fact; and, after all, we are proposing to send people within the borders of the British Empire, where they will be under the same flag.

"The people can be put on the land here, and this country must take the final responsibility of the undertaking. Some method must be devised; but what about the meantime? The various town industries are crowded out, and the people are multiplying.

"Given the right conditions, I am for Home Colonisation, even as I am for Over-sea Colonisation. I have the right people—the very kind required; but I must know they will receive a welcome, and have

the means placed at their disposal to earn their livelihood."

The General is not, as some imagine, *against* Home Colonisation. It is, however, as he points out, "a very expensive undertaking, and there are many difficulties in the way." But, given the right conditions, he "is for Home Colonisation even as he is for Over-sea Colonisation, and he has consistently advocated it since the publication of "In Darkest England." In that remarkable book his Home Colonisation Scheme, or his "Agricultural Villages," as he calls them, are described as follows :—

"For competent colonists who wish to remain at home instead of going abroad, there will be allotments of from three to five acres, with a cottage, a cow, and the necessary tools and seed for making it self-supporting. On entering into possession the tenant will be responsible for his own and his family's maintenance. A large number of allotment farms would make a creamery necessary, and, by co-operation among the cotters, much could be done which at present appears impossible. Subject to necessary regulations, those whom we have trained would live in the midst of their own little fruit farm, and surrounded by their small flocks and herds. Each cottage would stand in its own ground, not so far away from its neighbours as to deprive its occupants of the benefit of human intercourse."

Now that is a beautiful little picture of rural content. But to secure suitable land for this purpose would require the wealth of a Rothschild or an American millionaire. Then, before these settlements could be created on a sufficiently large scale, it would mean a

considerable reform in the present land laws, and, as the General so pertinently says, "What about the meantime?" "The plain fact is," the Army's official declaration on the subject concludes, "there are too many of us. The industrial market is overloaded, and yet the people are multiplying. Here there is congestion and starvation, while in the Colonies broad acres, free schools, liberal laws and equal rights for all, with room to expand, await British settlers who would still be 'under the British flag.' We are sending out detachments of first-class emigrants almost every week. The only pity is that we cannot do something on a colossal scale. The British capitalist is wise enough to put his money into Colonial stocks. Why is he not wise enough to stock the Colonies with Britishers?"

CHAPTER XXXV

THE GENERAL'S REVIEW OF HIS OWN LIFE

HONOURS have of late been showered upon the General. His Majesty King Edward and Queen Alexandra, in recognition of the great work for the nation which General Booth has done, sent for him and entertained him and praised him for his labours and the results. Another distinction came on October 26th last, when General Booth stood in the Guildhall of London to receive the greatest honour London can confer upon an Englishman—"The Freedom of the City."

The founder of the Salvation Army, the lover of humanity, and especially the lover of the poor, made an imposing figure standing with his head bared and his white locks flowing, looking very much like some of the pictures of Moses. No ordinary figure, no ordinary personality indeed. He wore the red jersey of the uniform he had designed. He was garbed like his faithful followers and was proud of it. The City Chamberlain, Sir Joseph Dimsdale, M.P., addressed the notable gathering in the following impressive words:—

"From the time of the Roman triumphs and Greek

ovations the circumstances of the world have been such that in all history the highest public honours appear to have been generally reserved for the victorious warrior and the successful statesman. Even canonisation but rarely crowned the benevolent until death.

"This has not, however, been the action of the Corporation and citizens of London. They have from time to time recorded upon their much-coveted Roll of Citizenship not only the name of the warrior and statesman, but the philanthropist, the man of science, literature, and art, as also those whose good deeds and unselfish actions have been of lasting value to their country and their sovereign.

"Nevertheless, in the presentation we make to-day we may be said to be taking an exceptional course, which, however, no patriotic heart—no man of feeling—can view otherwise than with absolute approval.

"The enthusiasm shown by the citizens of former days for the fame of John Howard, or of my relative, Elizabeth Fry, and more recently for that conscientious philanthropist, Sir George Williams, has awakened afresh for William Booth.

"It is forty years since there emanated from a scene of worship in a Quaker's burial-ground at Whitechapel that remarkable conception of an organisation for the amelioration of human suffering, both religious and physical.

"It found its first field in an unpromising neighbourhood of Mile-End Waste, and its military title and further development in the year 1877. Since that time the Salvation Army has not been free from adverse criticism, and, in some instances, open to attack, and

even ridicule. It has long outlived these, and it is fully recognised that General Booth has, through its instrumentality, accomplished an enormous work.

"Indeed, the words of Job may well be used towards him: 'When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me, because I delivered the poor that cried and the fatherless and him that had none to help him.'

"It is, of course, impossible on such an occasion as the present to follow General Booth through those spiritual labours and ultimate successes which form the chief part of his heart's desire, and in which he was so nobly assisted by the partner of his life, in whose loss not only the Salvation Army, but all good men and women, felt their share.

"General Booth has built up imperishable monuments to his fame—rescue homes, shelters, workshops, labour and emigration schemes, the reform of thousands of poor outcasts, their visible transformation into active agents for good. These—

> "'Speak a divine ambition and a zeal
> The boldest patriot might be proud to feel.'

"These monuments of work well done will outlive decay's effacing fingers, will perpetuate his memory long after time has pulled to pieces the monument erected over his dust, and will leave his name cherished with honour by generations yet unborn as it is to-day by thousands throughout the world.

"If labours are to be the measure of heroism, what can we say of the almost superhuman efforts of General Booth in preaching, writing, organising, and travelling through lands in every continent?

"This great Army, the inception and development of which is mainly due to his untiring exertions, is now established in fifty-two countries. It has 7,219 posts, with nearly 19,000 officers and loyal and willing helpers.

"In London alone shelter is nightly given to 4,000 persons, while 22,000 sleep under the roofs of the homes of the Salvation Army.

"The factories and workshops number 88, and provided work for over 49,000 poor last year.

"Add to this prison-gate work, farms at Hadleigh, Rescue Homes, of which there are 121, and through which nearly 7,000 women pass annually, together with the reclamation work of the poor little street arab, and we begin to realise the gigantic proportions of this grand work."

General Booth said :—

"My Lord Mayor, Aldermen, and gentlemen of the City Council,—I must confess to feeling at a loss, when I look the task in the face, to make any fitting response to the generous and gracious sentiments that have just been spoken by the City Chamberlain, or to adequately testify to the gratitude I feel for the gift of the Freedom of this great City.

"I have all my lifetime, my Lord Mayor, faced audiences of varying descriptions. I have faced the howling mobs of Whitechapel and other places in the Empire; I have talked with boulders flying through the windows of buildings on the Continent; I have spoken to thousands and tens of thousands gathered in mighty conclaves in our Indian Empire; I have talked to the scattered populations of our Colonies up and down the world; but I have never faced an

audience in which I found so great a difficulty to construct my ideas or give expression to them.

"And yet, my Lord Mayor, difficult as my task may appear, and very imperfectly as I may be able to discharge it, I must attempt something in the direction of expressing my personal thanks for the great honour which has been conferred upon me on this occasion.

"My life has been a continual fight. Ever since, some sixty years ago, I turned my back upon a world of ease and pleasure and show, and entered on this battlefield to fight for the honour of my Heavenly King and for the salvation of the lost, there has seldom been a day in which some bewildering perplexity has not come to my mind, and some heavy burden has not been laid upon my heart. But still, the arms of Jehovah have sustained me, and the prayers of a multitude of the best and choicest spirits that the world contains have ascended continually to Heaven on my behalf. And now there comes along the sympathy—openly, beautifully, eloquently expressed—of the governing powers of this great city to urge me forward in the fight in which I am engaged.

"It is quite true that there have been, and I suppose will continue to be, times of darkness and depression stealing over me, when the clouds seem to hang heavy and the way seems to be very difficult to perceive, and still more difficult to travel. But in these hours I shall remember this magnificent reception and recollect the kind words that have been so freely spoken to me. They will walk into my memory not only in the dark days, but in the bright days, and they will help me forward till the call comes that takes me to another City, where sorrow and trial will be no more.

"I shall hand this casket to my children, and my children's children; nay, it will be bequeathed to my own people, and I am quite sure they will guard it among their most precious records as showing the feelings with which the City of London regarded the Army's first General and Founder.

"The Salvation Army, as has been mentioned in the Chamberlain's eloquent address, is certainly a very great undertaking. It is a large business. It has stretched out its arms to different parts of the world, and has been received in all directions as a great blessing. I can very well understand the feelings (and some friends here will understand them too) with which a general in the French Army approached me at the close of an address delivered in Paris. Reaching out his hand, he said, 'General Booth, you are not an Englishmen, you belong to no nation—you belong to humanity!'

"I am quite sure, my Lord Mayor, that is true of the organisation with which I am so closely identified. But this great work could not have been done without the co-operation of the thousands and tens of thousands of other hands and hearts. It is quite true that from the very beginning my hand has been upon it, and I suppose is likely to be to the very end of my life; but there are hearts equal to my own in devotion to its interests, or it would not have been what it is.

"There has also been, my Lord Mayor, the co-operation, the partnership, in this undertaking which has been referred to by the City Chamberlain—that of my late beloved wife. Her inflexible will, her sanctified intellect, her indomitable courage, her (I was almost going to say) matchless eloquence, the echoes

of which are sounding round the world to-day—for I very seldom put my foot upon a shore or enter any considerable city in which some hand is not placed in mine with expressed recollections of blessings received through the ministry of my now glorified wife—were all placed at the service of this great organisation.

"And I have had the co-operation of my own family. I have been greatly favoured in this respect. There is my eldest son, who is at present my Chief of the Staff. He has worked by my side for something like thirty years, and he is likely to be by my side until I cross the River. He has never failed me in any hour of difficulty, and he never will. His value and work are, perhaps, not so widely known as they ought to be, and as they will be, but, nevertheless, they are well known to his General.

"Then there are thousands of men and women officers, and thousands of soldiers—men, women, and children—not only in this country, but throughout the world, who will read with the deepest interest the story of the transactions of this day, and who will be greatly cheered by the recognition of this the greatest city in the world.

"My Lord Mayor, it will be known to you—it is known to most men—that a great change has come over the opinion of the world with respect to the Salvation Army. It might be said that it has just been discovered, as America was discovered by Columbus and Australia by Captain Cook.

"So the Salvation Army has just been found out and perceived to be a really valuable and important organisation. The Government of this country has

discovered it, and sent it to a Departmental Committee. The Church has discovered it, the municipal authorities up and down the world have discovered it, and last, but not the least, the City of London has discovered it. In fact, the Salvation Army is coming to be known as, and to be seen to be what it professes to be, the friend of the hopeless.

"Forty years ago, when it commenced in the old burial-ground, to which reference has been made, it was then that I consecrated myself, and my wife and my children, and all I possessed to labour for the benefit of the poor and outcast. I resolved that my God should be their God, and those people should be my people. I have travelled in this line until now, when the light and the kindness of the Lord Mayor and City Council beam so beneficently upon me.

"The Salvation Army has followed the injunctions of our Lord, who said when we made our feasts we were not to invite those who could invite us back again. In that sense the City Corporation has acted upon that principle in inviting the Salvation Army here to-day. And yet, my Lord Mayor, they may have an invitation, before many days are gone by, to subscribe to the funds for the service of the people.

"But the Army has invited the drunkard, the harlot, the criminal, the pauper, the friendless, the giddy, dancing, frivolous throngs to come and seek God. It has gone to those classes who are not found in the Churches, who are without hope and help, who are friendless. A little time ago I heard of an incident which has relation to the late Boer war, and that will

serve to illustrate our position. In one of the besieged cities the people were on the point of starvation, and the rich men met together and resolved to do something to keep them from starving. Money, food, and other things were got together, but difficulty was experienced in distributing them satisfactorily. At last the Episcopalian clergyman stood up and said:

"'All who belong to my communion, follow me!' The Methodist, Baptist, and Congregationalist said, 'All who come to my chapel, follow me!' And I have no doubt the minister of the Society of Friends, if there was one, said the same.

"Then the Salvation Army captain's turn came. He said, 'All you chaps who belong to nobody, follow me!'

"The Salvation Army is acting on that principle to-day, and I would say here this morning: If there are any chaps here, on the platform or off, who belong to nobody, I shall be very happy if they will follow me.

"My Lord Mayor, you will be aware that round about us in this great city there is a sea of misery, vice, and crime. But the more I travel about the world, the more insight I have into the miseries of human kind, the more satisfied I am that a very large measure of it is never known even to the religious and benevolent classes.

"There the poor wretches are. A great many of them, I can truly say, are in hell already. They are a disgrace to our civilisation—and I am bound to say they are a disgrace to this very centre, this very hub of civilisation. They are the despair of our Churches.

"To these classes the Salvation Army sends out invitations every now and then, 'Come drunk or sober.' Sometimes, when they are drunk, we are able to sober them, and get them saved. In fact, not infrequently, we have no chance with them unless they are in a state of intoxication, for there are some people who are never religious except when they are intoxicated.

"I am not going to say that we always succeed, or that our warfare means unvarying success. That would be impossible; but ours is a real warfare. We are fighting foemen worthy of our steel—the world, the flesh, and the devil.

"The religion of the Salvation Army is very simple; any one can understand it. It says to a man: 'You must worship God, consecrate yourself to His service, and do what you can for the benefit of those who are round about you. You must be good and true and honest and kind, and do all you can for the benefit of your family and friends. You must persevere as the days go by, and so shall you have a peaceful dying bed and a blissful immortality.'

"We have done something, my Lord Mayor, to preach that religion up and down the earth, and to reach the godless, Christless crowds with it. We have also done something for the starving poor; for the rescue of women, and to prevent them sinking down to vice and crime; for the inebriate classes, concerning whom I find there is a cloud of hopelessness resting upon magistrates and civil authorities, but with whom the Salvation Army has to a certain extent succeeded. Indeed, I say sometimes that if the Government would find the means we would undertake to deal with all the

drunkards in the British nation! We have done something in many other directions, and hope to be able to do something further still.

"The business men of this great city say there can be no question that a great work has been accomplished; that the present General has pioneered this movement effectively and successfully for many years; but in time he will pass away. The time, however, has not arrived for that translation. One of the London daily papers, a little time ago, commenting on the honour to be conferred on me by the City, said the ceremony would be a suitable crowning-stone to my career. I hope, my Lord Mayor, you won't think me ungrateful in saying so, but I trust it will not be so. I cherish the hope that the years still left to me will be years of harder and more successful work than any that have gone before.

"But though the General of the Salvation Army will have to pass away—and I hope I will be ready for that event—(we shall all have to pass away, my Lord Mayor, and I trust we shall all be ready)—the Salvation Army, I believe, has come to stay.

"I believe that so long as the sun and the moon endure this movement will be found to the front in the direction in which it commenced, and has been going ever since. And I trust that so long as this great city shall last, as long as that high magisterial chair, which is at present so ably filled by your Lordship, is occupied, the Salvation Army will be at work. And in those far distant times, when the story of this day's ceremony is rehearsed, I trust the Army will be a greater power for usefulness than ever before.

"Then men will say, when they look back upon this occasion, the London City Council and the Lord Mayor and Aldermen were justified in the recognition they made of the work, and the honour they bestowed upon the General of the Salvation Army."

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